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MEMOIR OF THE REV. WILLIAM BENNET,

LATE OF CHAPEL-EN-LE-FRITH.

(Continued from page 7.)

BUT the greatest trial which had yet befallen Mr. B. and his beloved people, must now be related. This was his separation from them, in the year 1793, in consequence of a severe affliction with which he was visited. Such of his people as have survived the ravages of thirty years, have a lively recollection of many interesting particulars connected with this painful event. Some of them have kindly informed us, that his last sermon, previously to the interruption of his labours, was delivered, June 3, 1792, from John xix. 30.—“When Jesus, therefore, had received the vinegar, he said, it is finished.” This discourse was pronounced by him in a manner so solemn and impressive, as to excite apprehensions in some of his hearers, that his own public work was nearly at an end. The following day he was seized with a violent complaint, which threatened the most alarming consequences. In compliance with medical advice, as soon as he could be removed, he sought relief from a change of air. Finding himself somewhat recovered, he returned to London in the beginning of the following August, to resume his ministerial duties; and on the 5th of that month, he preached once more from Psalm lxxi. 16.—“I will go in the strength of the Lord God,” &c. This exertion, however, brought on all the former dangerous symptoms, and he was obliged again to desist from his labours. The subsequent winter was spent in the use of all the

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methods which human skill could suggest for the restoration of his health and vigour; but these proving of little or no avail, in the spring of the next year he sent to his church the following letter of resignation, which is at once a painful memorial of the uninterrupted harmony which had attended their union, and of the absolute necessity for its dissolution.

“To the Church of Christ meeting on the Pavement, Moorfields, London.

“Dearly beloved in the Lord,—Since the receipt of your kind and respectful letter, I have, with much prayer and deliberation, weighed all the circumstances of my own affliction, and of your unsettled and uncomfortable situation, being equally with yourselves sensible of the inconveniences that have arisen, and may arise out of it.

“The uncertainty which has prevailed as to the probable issue of my complaints, is not removed by substantial grounds of hope, that my health and strength are likely to be soon established. On the contrary, painful experience too clearly proves, that the prospect of this is yet very distant: and I am fully persuaded, after having long waited in the use of means, that it would be inconsistent with what I owe to myself, as well as trifling with your religious interests, were I to think of re-attempting the duties of my pastoral relation.

“Scarcely can I conduct the ordi-

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nary worship of my family, even at this distance of time from every public engagement, without sensible inconvenience: how then should I sustain the necessary labours of a stated ministry of the word, with other collateral branches of the pastoral care, which are essential to the comfort and prosperity of any church.

"From a conscientious and close attention to these things, conducted (I trust) in the fear of God, and with a true concern for your spiritual advantage, I feel it incumbent upon me to resign that sacred office, which, with fear and much weakness, I have held among you for several years. And, accordingly, (looking with humble hope to my gracious Lord and Master, for pardon of all my failures in the discharge of that solemn trust, which I received before many witnesses, on the day of my separation to office among you, by prayer and imposition of hands,) I now give up my pastoral oversight of you in the Lord; praying, most affectionately, that a dispensation of Providence, so dark and painful, may be truly sanctified to us all, and overruled for the glory of his name. I am thankful, however, and rejoice on your account; that, through the great kindness of our much esteemed friend and brother in Christ, the Rev. Dr. Fisher, you will not be left wholly without a shepherd, nor be deprived of that special ordinance of Christian fellowship, the Lord's Supper; and I trust that the glorious Head of the church will so influence your hearts, and direct your views, as that a pastor shall soon be given you in answer to prayer, who shall feed and go before you in the strength of the Lord, with much acceptance and usefulness, for many years.

"With the liveliest gratitude, I reflect on your candour, kindness, and respectful conduct towards me, during the whole of

my ministry among you; and in my present trying situation, it affords me no small satisfaction, that we have walked together in Christian love, without any roots of bitterness springing up to trouble us. May our hearts be still closely united in the exercise of this grace, and that fellowship in Christ, which has commenced on earth, be perfected, and for ever perpetuated in heaven!

"On reviewing my ministry among you, I am struck with ample cause for humiliation before God, for the want of warmer zeal and affection in the service of Christ, and for the good of souls; yet have I not a witness in each of your breasts, that I have not "walked in craftiness, nor handled the word of God deceitfully, but by a manifestation of the truth," endeavoured to approve myself to the consciences of my hearers. My great concern has been to preach Christ crucified, as the wisdom and power of God unto salvation to every one that believeth; and in whatever way or measure God has been pleased to own my feeble attempts for your spiritual benefit, I would humbly rejoice, and give glory to his name.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

"I commend you, therefore, brethren, unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."—"And this I pray, that your love may abound yet more and more in knowledge, and in all judgment—that as the fruit and proof of this, ye may continue stedfastly together in the faith and order of the Gospel, "walking worthy of the Lord unto all pleasing"—that the graces and consolations of the Holy Spirit may be richly experienced and manifested by you—and that many, from

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late of Chapel-en-le-Frith.

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time to time, may be added unto you, "of such as shall be saved"—and with an earnest desire of continued interest in your supplications for me, that God will graciously support and strengthen, and, in his due time, restore me to some degree of usefulness in the church of Christ, I remain, dearly beloved in the Lord, your afflicted brother and souls' well-wisher,

"WILLIAM BENNET."

"Feb. 27, 1793."

Mr. B. who was always remarkably attentive to propriety and decorum, sent another letter, in the same affectionate strain, "to the subscribers for the support of religious worship" in his meeting-house. This, however, we are obliged to omit, as well as the touching letter of the church to himself, in reply to his resignation, in which the necessity of that measure is at once admitted and deplored. The scene of this painful event, which he frequently alluded to with tears in subsequent life, was not to be endured by his sensitive mind. In April following, therefore, he left London, and retired to Chapel-en-le-Frith.

It is with much pain that we here advert to a matter which, we confess, our judgment would have led us to pass without notice, but for the prominence which has been lately given to it. Mrs. B. was possessed of a considerable fortune, and it seems there were some persons who indulged themselves in representing the secession of Mr. B. from the ministry, as the result, not of indisposition, but of the easy circumstances in which he was placed by marriage. The relations of Mr. B., and his religious friends, have certainly great reason to rejoice, that this is the worst thing which has ever been said of him, and that, from the nature of the case, it could be only conjecture, or rather "evil surmising." Probably it will gra-

tify the minds, too, of those who are "of the contrary part," (if such there be,) to be informed, that when Mr. B. relinquished the ministry, he gave up one main source of his earthly comfort, and that he was very conscious of this. From this time his enlarged and energetic mind was pent up as in a prison-house, and it required all the powerful aids of religion to prevent its falling a victim to its own activity. We cannot, indeed, comfort his accusers by the information, that he was entirely deprived of the enjoyments and hopes of the Gospel; for these continued to solace and refresh his mind, in the painful inactivity, and comparative solitude, to which, we verily believe, a real affliction had subjected him.

Soon after Mr. B. had retired into the country, he received a substantial proof of the high esteem in which he was held by the religious public. The Yorkshire Academy, once so eminently useful at Heckmondwike, in the education of students for the ministry of the Gospel in congregational churches, having, after its removal to Northowram, fallen into decay, many friends of religion contemplated the establishment of a similar institution at Rotherham, and were desirous of placing Mr. B. at its head, as resident and theological tutor. He was applied to for this purpose, but he respectfully declined to take upon himself this important charge, probably for the same reasons which had induced him to resign his pastoral engagements. It cannot but be matter of regret, that any thing should have deprived the public of the benefit of his talents in a situation for which he was so eminently qualified. The friends of the Institution were, however, more successful in their next application, and found, in the late Dr. Williams, a most suitable person for this important situation.

The judicious selection which he considered them to have made, gave great satisfaction to Mr. B., who, at one time, purposed to reside in the neighbourhood of Rotherham, principally with the view of enjoying the society of Dr. W., for whose character and acquirements he entertained the highest respect.

Notwithstanding many such schemes, however, his subsequent life, with the exception of some short intervals, was spent in that part of Derbyshire which had given him birth. For many years he resided at Stodard, near Chapel-en-le-Frith, where he purchased a small estate, in the management of which he partly employed himself. He did not, however, lose sight of the higher objects to which he had been originally devoted, but occupied himself with schemes of usefulness in the church of Christ. He sometimes preached in the pulpits of his brethren, but always did it at the hazard of his health. After some such exertions, he was laid up, for several weeks together, by severe indisposition. His complaint, which appeared to be on the muscular part of the breast, never failed to be brought on, in a greater or less degree, by long-continued public speaking. Being debarred from the delightful work of the pulpit, he turned his attention to theological subjects, with a view to usefulness through the medium of the press; and it is certain that he did not, like some others, mistake his talent in this instance. Such of his works as have appeared, have been highly creditable to him, both as a scholar and a divine. But it is known to his intimate friends, that a very small part of what he had at different times revolved in his mind, has been submitted to public notice. His studies and writings, however, comprise nearly the whole of his history for the last thirty years of his life.

The first publication of Mr. B., after his secession from the ministry, was the "Memoirs" of his venerable mother, "Mrs. Grace Bennet," which appeared shortly after her death in 1803. This small volume contains a narrative of the principal events of Mrs. B.'s life, with "extracts from her diary, and a brief account of her death." It is also "interspersed with some account of the ministry and death of the Rev. John Bennet," the author's father. These "memoirs" contain many interesting particulars connected with the rise and progress of Methodism, and can scarcely fail deeply to engage the attention of the religious and reflecting mind.

The next appearance of Mr. B. from the press, was in the character of a religious controvertist. The late Dr. Williams, of Rotherham, had published (in his appendix to a sermon "on Predestination," and also in notes to new editions of the works of Doddridge and Edwards) a hypothesis, or (as he preferred to denominate it) an argument, professing to solve the difficulties connected with the origin of moral evil. The data of the Doctor's argument were the acknowledged facts, that no created being possesses the divine attributes of self-existence, independence, and all-sufficiency, but is naturally dependent upon God; whence he inferred, that there is in every creature an essential tendency to deterioration, both in a natural and moral view. This tendency (to which Dr. W. gave the name of *passive-power*) was, according to him, counteracted by sovereign influence, so long as creatures retained their state of perfection; but this support (which, he argued, was matter of favour, not to be claimed as equitably due) being withheld, the creature, left to the influence of his native tendency, became the subject of moral evil.

To this method of tracing the origin of sin to an essential property of created beings, many good men and able divines felt insuperable objections. The venerable Mr. Abraham Booth, a short time before his death, permitted his manuscript "Thoughts" on the subject to be seen by several persons, and, among the rest, by Dr. W. himself. The late Mr. Evans, of Stockport, also drew up several "letters," which, through the medium of their common friends, were handed to the Doctor, who wrote replies to both these respectable divines. An extended article appeared in the Christian Observer for March 1806, in which the hypothesis was opposed with considerable ability, but not with the clear perception of its bearings displayed by its other assailants. The subject had, at an early period, engaged the close attention of Mr. B., and the ill consequences which he apprehended from the prevalence of Dr. W.'s positions among students in theology, induced him, towards the end of 1807, to publish his "Remarks on a Recent Hypothesis," &c.

The different views of these eminent men, on the subject in question, had not been hastily adopted, but might be traced, by those to whom they were both intimately known, to a dissimilitude of mental habits, and modes of thinking, to which each had been accustomed for many years. Dr. W. had the highest confidence in the powers of *metaphysics*, which he has been heard to pronounce "the noblest science ever cultivated," and President Edwards, "the greatest metaphysician that ever existed." Any induction obtained by a process in his favourite science, he held with the firmest grasp. Mr. B., too, was a metaphysician, and of a school not less profound than the other, but which frequently instructs its disciples to

employ their tactics in producing very different results. He was a warm admirer of Bishop Butler's views, and was accustomed to dispose of theological difficulties on the method of which that author's celebrated "Analogy" affords so noble a specimen. With this predilection, he was inclined to retain the difficulties which attend any moral or religious subject, rather than to substitute others of his own invention, and held himself in readiness to supply captious objectors with some kindred and knotty point connected with their own principles,—if principles of any imaginable kind they should happen to have embraced. If Dr. Williams's views, in any instance, caused him to advance too far, those of Mr. B. might induce him, in some cases, to start back too soon; and these, accordingly, were the opposite errors with which their respective adherents thought each other chargeable. Arguing from the essential difference between the divine Creator and the dependent creatures which he had formed, Dr. W. produced what he considered as a *demonstration*; to this Mr. B. opposed what he believed to be insuperable objections, arising from the moral perfections of Deity, and the grounds of human responsibility; and deemed it preferable to suffer the Gordian knot of theologians to remain untied, rather than to apply the sword to it at such fearful risks. "Were I," says he to Dr. W., "to consider this (hypothesis) only in the light of a *physical theorem*, without any regard to the moral character and government of God, I behold a simplicity, an unity, a consistency in the whole, which might recommend it to my regard. But, my dear Sir, when I look upon it as a *moral statement*, or a representation of the principles and probationary condition of intelligent accountable

agents, and attempt to reconcile it with what appears to me glorious in the divine character, and essential to the *equitable* distribution of rewards and punishments; I truly feel myself confounded, and so oppressed with apprehensions of dishonour and injustice to Infinite Excellency, that whatever harmony of parts your hypothesis may boast, I am constrained to call in question the first principles on which the whole of your reasoning is founded."—Remarks, p. 9.

Shortly after the appearance of Mr. B.'s "Remarks," the late Mr. Parry, of Wyndley, also published his "Strictures" on the hypothesis of Dr. W. No author could desire more respectable adversaries than those of the Doctor, and nothing could possibly be more friendly and respectful, than the language in which he was addressed by them at the commencement of the discussion. Indeed, every person to whom the character of Dr. W. was known, would readily admit, that if there really were any pernicious alloy in his views on this subject, there was an antidote in his own breast, sufficient to neutralize a portion of tenfold greater malignity; so that had danger to himself been the only evil apprehended, the works of his opponents would never have appeared. But, however amicably controversy may begin, something generally arises, in the course of it, to produce different feelings. Thus it happened in this instance, notwithstanding the wisdom and piety of the combatants. Dr. W. did not personally reply to his respectable adversaries, but left the task to his friends, although he had publicly invited discussion. It has been thought, that this apparent neglect was felt by Mr. B. quite sufficiently; and surprise has been lately affected, that he did not express himself satisfied with Dr. W.'s explanations. It is, however,

but justice to him to remark, that the Doctor was *not* (as has been asserted) "seriously indisposed at the time." Mr. B. was too sensible and humane to expect any one to answer him under such circumstances. A former indisposition, and the danger of a relapse, were the grounds of Dr. W.'s apology.

Mr. Gilbert, of Hull, then a student at Rotherham, having published a "Reply," in defence of the views of Dr. W., Mr. B. wrote a short "Appendix" to his former work, designed to explain his views on some points respecting which he conceived himself in danger of being misunderstood. In this stage of the controversy, he also published, "Thoughts on the Primary Condition of intelligent accountable Creatures," &c. This pamphlet, considered apart from the discussion which occasioned it, is highly worthy of the perusal of theological students, as containing a compendious and beautiful digest of the sentiments of orthodox divines on the primitive state of men and angels.

Some months afterwards, the late Mr. Hill, of Homerton, published "Animadversions," in reply to Mr. Parry, to which he subjoined an "Appendix, containing Brief Strictures" on Mr. B.'s "Remarks." It must be confessed that Mr. H. did not appear to advantage in this publication.* In

* Mr. Hill was a person of considerable talents and acquirements, but was certainly formed for any thing rather than a controvertist. Generosity and human kindness predominated in his mind in a degree not common among men. Influenced by these amiable qualities, he was alike unwilling to inflict pain upon others, and sensitive in reference to it, when inflicted upon himself. It is to be regretted that his true character was not better known to his veteran opponents. He was a warm admirer of the views of the late Dr. Williams, to whose eldest daughter he was united in marriage. This amiable couple were both removed from the

answer to him, Mr. B. published a "Rejoinder," which, though perhaps unnecessarily severe, is as happy a specimen of composition as its author has left behind him. It is also worthy of attention, as it comprises a luminous summary of the opinions of Calvinistic divines, on "the nature of sin in general, and the doctrine of original sin in particular."

The results of this contest, it must be confessed, bore no proportion to the zeal and ability which were displayed in it. The opinion very generally prevailed, that the difficulties connected with the entrance of sin into a world of perfection, are not to be solved in the present state; and for this view of the matter, the authority of many eminent divines may certainly be produced. It was thought by some, however, that the discussion itself was too much decried, and its utility considerably under-rated. However small the advances might be which were made towards the solution of the main question, much light was thrown upon many collateral topics of considerable importance. Mr. B. sustained his part in it with great mental energy, and produced in progress of it many passages of nervous and elegant composition. It is due also to him to state, that he retained his opinions on the subject to the end of his life, and that with them he united sentiments of kindness and good will towards Dr. W. and his other opponents. In a letter to a friend, written seven years after the con-

world, and from a sphere of great usefulness, in the prime of life. The writer of these pages saw Mr. H. a few days before his death, and found him reading Samuel Shaw's Farewell to Life, which, with tears of satisfaction, he recommended to the perusal of his friend. The particulars of this interview were related to Mr. Bennet, and were not heard by him without considerable emotion.

troversy had closed, he says. "This morning two gentlemen from Sheffield called on me, who have been employed in collecting donations and subscriptions, in aid of the Rotherham Academy. They were particular in saying that, in reference to the Passive Power Hypothesis, the friends of the institution do not wish it to be characterized thereby. They believed that the theological tutor doth not profess it. In answer to which I observed, that I still viewed the hypothesis with equal dislike, as of most dangerous tendency in the reasonings of merely speculative men, though the eminent piety of its author guarded his own mind against its influence, and therefore I was glad that it was no longer to be made the basis of the theological lectures. Some time I may communicate a most striking anecdote, in proof of its dangerous tendency on minds not deeply imbued with the humbling virtue of the Gospel."—To this it may be added, that, in his last work, which was in the press at the time of his death, he has made an evident allusion to the hypothesis in question, and has expressed his disapprobation of it in his observations on the primary state of man.

In 1809, Mr. B. published his excellent "Essay on the Gospel Dispensation," the design of which was to "reconcile an indefinite mode of addressing gospel exhortations and encouragements to sinners, with the doctrines of special grace, and man's inability for what is spiritually good." While actively engaged in the ministry of the Gospel, Mr. B. had often "suffered much disquietude of mind" in reference to the difficult questions discussed in the Essay; and he has been heard to declare, in his energetic manner, that he should doubt the clearness of that man's understanding who had never found them a source of per-

plexity. In his younger years, he had stated his anxieties to various eminent divines, particularly to the late Dr. Davies; he had also read the most approved authors calculated to afford him the desired aid and relief; and he employed his years of retirement in closely examining the subject, with the benevolent view of affording assistance to others who might be pressed with the difficulties which he himself had experienced. The Essay is, in fact, an application of the leading principles of Butler's "Analogy of Religion," to the questions of difficulty connected with the Gospel dispensation. Most excellent judges acknowledged Mr. B.'s inquiries on these points to have been very successful, and wrote him letters expressive of commendation and gratitude. The Essay is, indeed, highly worthy of an attentive perusal by the theological student, who will find its leading principles (if he should see reason to admit them) applicable to many other embarrassing topics, besides those to which Mr. B. has particularly applied them.

To a new edition of the work, which appeared in 1812, Mr. B. gave the title of "The Legislative Authority of Revealed Grace, or an Essay," &c. The work, in this new form, was examined, with some rigour, in the *Eclectic Review* for January, 1819; in consequence of which, Mr. B. published a pamphlet, in defence of his former statements, entitled "The *Eclectic Reviewer* Examined," &c. It has been thought by some that Mr. B. was too tenacious in this instance, especially as the Reviewer had mingled his animadversions with some handsome expressions of commendation. It will be perceived, however, by attentive comparison, that if all the exceptions of the Reviewer be admitted, the Essay

will be left in but a mutilated state; and it would certainly have been no merit in Mr. B. to be indifferent to the fate of a work which was the fruit of many years painful study, on subjects of the highest importance. Indeed, no one who highly prizes the Essay, will regret that the defence of it appeared, since it contains a further illustration and development of some of its radical principles. And perhaps it will be conceded to Mr. B., by competent judges, that, on some points at least, he had clearly the advantage of his critic, particularly in the weighty discussion concerning the grounds of moral obligation. Besides, Mr. B. strongly suspected that "propriety and delicacy had been overlooked, in the selection of a theological censor, who would not reasonably be suspected of prejudice against himself." In fact, he was of opinion that the review had proceeded from a school with which he had been recently at issue on a different subject; and it certainly contains much internal evidence of such an origin. In these circumstances, it is no wonder that he should appear in vindication of his favourite performance.

For many years Mr. B. kept a watchful eye upon the Socinian controversy, and, at different times, had formed the design of entering the lists in defence of those doctrines which he regarded as essential to the Christian system, but which were impugned by modern Unitarians. When Mr. Belsham's "Calm Inquiry" appeared, these projects were revived in his mind, and he made considerable progress in collecting materials for a direct answer to that work. But a reply to it being announced from another respectable quarter, he again relinquished his design of appearing in defence of the Deity of Jesus Christ. He studied the other great branch of the controversy,

relating to the atonement for sin, with long and close application. He greatly admired the work of Dr. Magee on this subject, which he considered as unanswerable in proof of the fact, that a proper atonement was intended in the sufferings of Christ, though he thought the subject, in other views of it, admitted of still further illustration. Indeed, that author, in his opinion, clearly carried off the palm of victory in every instance in which he contended with Unitarian writers. Alluding to the subject, in a letter to a friend, he says, "I have lately been reading several works on the Socinian controversy; but what has most engaged my attention, and gratified my feelings, is Dr. Magee's *third* volume, on the Atonement, which is professedly a critique on Mr. Belsham's pretensions to critical acumen, as displayed in his "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ." And, surely, never was a pretender so completely exposed as in this volume. Not a shadow remains of Mr. Belsham's high claims to learning and biblical science. He lies, between the two armies, a headless trunk, like the vaunting Philistine. And still a further threat is issued against the host, by Dr. M.'s proposing to publish a more extended examination of all the criticisms adduced in support of the "Improved Version." You need not, therefore, my good brother, entertain the least regret, that what I hinted to you, in confidence, at Stockport, was never realized. The business has been done much more effectually—nor is there need of any thing else to silence the arrogance of this vaunting Achilles."

It was, however, much regretted by his friends, that he was prevented from publishing on these subjects, by the extreme and unneces-

sary delicacy he felt of entering upon ground which he thought to be pre-occupied. If his plans had been executed, the religious world would have been supplied with (what is, perhaps, still a desideratum) an able work on Socinianism, containing a judicious admixture of popular argument, and of sound Scripture criticism. He was too well informed, not to perceive the value of the latter; and some specimens of what he would have accomplished in this way, may be seen in some of the numbers of the Evangelical Magazine for 1816, under the signature *Verax*. These papers he sent to that work, after he had relinquished the design of a separate publication. He was of opinion, however, that, for really effective purposes, the other and more popular mode of warfare alluded to, had been cultivated with greater success. He, therefore, wished to include, in the *Remains* of the late Rev. W. Evans, of Stockport, (a selection from which it was once intended should be published,) a lively piece, entitled "A Copy of an intercepted Letter from his Satanic Majesty to a Unitarian Minister." In a letter on this occasion, he says, "I cannot help thinking it worthy of being retained, as much more likely, in my judgment, to produce a strong impression on the minds of many, than the more laboured doctrinal discussion; of which an abundant surplus has already been expended on their camp, without much annoying them, as they continue to skreen themselves under the most contemptible glosses and evasions. Let this Congreve's rocket, therefore, be thrown after Fuller's Comparative View of the Two Systems, which, I am persuaded, produced a stronger and more lasting effect than the *widest calibre of Biblical Criticisms*."

(To be concluded in our next.)

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXVIII.

THE DOCTRINE OF THE CROSS OF CHRIST.

"We preach Christ crucified."—1 Cor. i. 23.

How weak were our utmost efforts to describe the mingled, but elevating emotions which filled the heart of the Apostle, when he addressed to the Corinthians this brief, but sublime summary of his faith and ministry. He stood, as it were, on a height whence he could survey the whole surface of human society. He beheld, as in one majestic vision, the great series of events which were connected with the actual condition and the eternal destinies of mankind. He saw arrayed before him the myriads of the fallen, with all their guilt and all their misery, hastening forward to the darkness and the hopelessness of an undone eternity; he knew that there was but one resource, and with all the sympathy of his feeling heart, and all the ardour of his enlightened and elevated spirit, he urged upon a dying world the reception of that only remedy. To the bond-slave and the freeman, to the subject and the prince, to the ignorant and to the philosopher, he held the same language, and offered a common salvation. He taught them, that they were all involved in one indiscriminating destruction; that as all were guilty before God, the same righteous sentence was pronounced on all,—a sentence from which there could be no appeal, since it was the unerring dictate of supreme and essential justice. He defined the character, the range, and the operation of the law, and exhibited the inevitable consequences of its violation. He pointed out the inseparable connection between guilt and misery; and when he had thus given the history and the

vindication of the moral government of Jehovah, instead of leaving men in the hopelessness of their condition, he withdrew the dark veil which concealed the dispensation of mercy, devised in the counsels of eternity, and consummated in the sacrifice of the cross. *Jesus Christ and him crucified*—this was the foundation of his confidence, the theme of his ministry; and when he had to sum up the grand total of all his knowledge, and all his feelings, and all his prospects, he could bring all to this point. And this, too, should be the language of the Christian minister;—when describing his own experience, and his own reliance, or when urging on others the glad message of salvation—*we preach Christ crucified*.

In the attempt to set forth this important subject somewhat more distinctly and at large, we shall,

I. Advert to certain *facts* and *principles* on which the doctrine of the cross is established.

II. Point out the *effects* of the great sacrifice.

III. Direct attention to the *feelings* which should result from the preceding considerations.

I. In the endeavour to exhibit the main *facts* and *principles* on which the doctrines of the cross are founded, we must take a far narrower range than that which this vital subject properly requires. Perhaps, however, it may be permitted; in the present instance, to simplify one part of our view, by restricting it to two comprehensive points of consideration,—*the rebellion of man, and the counsels of God*. On these two cardinal *facts*, the whole system of Christianity may be said to turn. The first, produced the state of things which called for the divine interposition; the last, determined the interfer-

ence, and laid down the great scheme of substitution and pacification. When we speak of *man's rebellion*, we call up a train of events and associations, which baffles human power and skill adequately to feel and to describe. All that is weak in motive, and aggravated in ingratitude, combine to stamp on this awful transaction, a peculiar and hateful character. Every feeling of present enjoyment, every reasonable anticipation, every right affection, united to press on the first rebel, the folly and the deep guiltiness of his disobedience. All the bright and beautiful array of nature that surrounded him; all the personal and moral advantages lavished on him by his bounteous Maker; all the sentiments of piety graven on his untainted heart, and glowing in his fresh and unfallen spirit;—all these failed before a temptation so slight and obvious, that the first breathing of prayer would have scattered the film that gave to the seducer's lie the faint semblance of truth. And have the disobedience and rebellion been diminished, either in their malignity or their guilt by the lapse of years? Is the hatred cherished by the human heart to all that is good and gracious, less intense now than it was when first *sin came into the world and death by sin*? Alas! no;—*the heart is deceitful above all things, and desperately wicked*. Every living man is, by nature and by choice, the enemy of God; he abhors the purity of his law; he rejects the glory of his grace; and he shrinks in unutterable horror and aversion from the sovereignty of his dominion, and the righteousness of his judgment. Nothing, then, could have prevented the whole history of man from being limited to the brief narrative of revolt and destruction, nothing, save the *counsels of God*. And those were, from eternity, purposes of mercy to a wilful and wayward

race:—of mercy, not such as the infirmity of man's wordly wisdom loves to describe, vague and indefinite, but such as sets forth the character of Jehovah in all its glory and perfection;—mercy, not disarming, but satisfying, the unyielding justice of the Lord God Almighty;—mercy, at once displaying the infinite compassion of the heavenly Father, and enhancing the awfulness of his sanctity, and the integrity of his attributes. The rebel stood exposed, in all his enmity and all his helplessness, to the just award of the Supreme Tribunal, to the terrible inflictions of God's almightiness. He could offer no atonement; repentance, even were it the pledge of future submission, could not obliterate the past; but even this was wanting; man could not—for man *would not—repent; the carnal mind is enmity against God*. But in man's extremity, the counsels of infinite mercy devised an effectual remedy; a perfect righteousness became the substitute and the imputation of our obedience; faith in a crucified Saviour became the connecting work of a renewed allegiance, and the sanctifying principle of a new and entire subjection.

Such, in a general view, being the facts which the doctrines of the cross include, it remains, that we touch with even greater brevity, on the *principles* from which they may be said to emanate. These we may reduce to three. First,—*The inviolable supremacy of the Divine dominion*.—It was impossible that this should be assailed without compelling the Almighty to vindicate his challenged authority. To rebel against Him was not merely to break through the fences of an imposed power, but to outrage essential justice, and to scorn and reject a perfect goodness. There is a character of supremacy and entireness pertaining to the rule of Jehovah, that

admits of no infraction; to hesitate is to rebel; to resist is to defy; to invade is to blaspheme. Hence, the necessity for a stern and unalterable sentence of condemnation on the first and smallest offence. In reference to the divine authority, every sin has the distinct character of revolt, and becomes inevitably exposed to the penalties of disobedience. Man disobeyed and fell; he broke out into open insurrection, and the decree of death, even before it was pronounced, went forth as the natural result. And there is a character of wilfulness in the rebellion of man, which hindered him from awakening to a sense of his guilt; he feels his misery, yet he accuses not himself, but murmurs against his self-imposed yoke, as against a hand that smites and enthrals. In this state of things, on one side sullen enmity, on the other unconceding justice, whence is help to come?—deliverance to those who refused to be delivered. Here we are directed to a second principle—*The infinite benevolence of the divine nature.* Though the creature had flung back the rich gifts which were lavished on it, when pure and glorious, from the Maker's hand; though it had rejected peace, and closed upon its prospects the "door of hope," yet the Creator was not unmindful of his work. And to what motive can we ascribe this interference? His happiness was from himself; he required no creature-aid to increase his power or his felicity; justice enforced punishment, but that was his "strange" manifestation, and he remembered mercy;—but here we must call in a third principle, and blend with our present considerations. *The perfect harmony of the divine attributes admits neither of abatement nor compromise.* Here was the difficulty, which nothing but the divine wisdom could remove; here the enigma, which nothing but

the doctrines of the cross can solve. Man fallen, the foe of God, inveterate in his enmity, hating good, and choosing evil. God pitying man; mercy seeking to forgive, justice demanding the penalty, and the consistency of the divine character forbidding any concession, which should impair the entireness of either. But blessed be our Heavenly Father, on this very foundation, on the firm basis of his sovereignty, his mercy, and his consistency, has he established the mighty structure of our redemption. Emmanuel came, ordained in the counsels of eternity to suffer, in our stead, a voluntary sacrifice, the just for the unjust; the priest and the victim; the Redeemer, the Teacher, and the Monarch of Israel. By the one offering of himself, he satisfied divine justice, made full atonement in our behalf, and obtained for us free justification, the sanctifying graces of the spirit, and everlasting life. In Him, "mercy and truth met together, righteousness and peace kissed each other;" the cross of Christ was, as it were, the bright point in which all the attributes of Jehovah centered, and were gloriously manifested to men. Well may we take up a thanksgiving to our God, and shout for joy in celebration of his praise!

II. It was proposed to describe the effects of the great sacrifice, thus required, thus fore-ordained, and thus consummated. Here, too, lies before us a field of infinite extent and glory; and here we must impose upon ourselves, especially as we have somewhat anticipated this part of our subject, a yet more limited range of investigation. There are, however, three grand consequences which claim consideration. *First, the restoration of man to the divine favour.* The death of Christ effected this great and glorious end; it broke down the separating wall,

and brought nigh those who were afar off. The light of God's countenance shone brightly on those who lay in darkness and the shadow of death, and the glad tidings of salvation reached those who were in spiritual bondage. All who have enjoyed the favour of God, whether the saints of the Old Dispensation, or those of the New Covenant, possessed it only through faith in Christ crucified. A second effect of the sacrifice of the cross, is the *restoration of the divine image*. This, lost in Adam, is restored in Christ. By his obedience unto death, we are *made partakers of the divine nature*, and changed into the *image of the heavenly*. *Holiness to the Lord* is graven on the Christian's armour; it is the device of his banner, and the principle of his warfare. The Holy Spirit reigns in his affections, and his thoughts, words, and acts, savour of the purity of his renewed nature. The old man, indeed, struggles desperately for his usurped throne, and calls up a host of dire and treacherous passions to aid him in his rebellion, but God has reclaimed his own dominion, and his enemies shall finally be dispossessed. A third consequence of the death of Christ is the introduction of a new system of divine government—the *mediatorial reign*. The Messiah reigns. On his vesture and on his thigh a name is written, *King of kings, and Lord of lords*. God reigns by his Son, our prophet, priest, and king, our teacher, intercessor, ruler. Our knowledge of heavenly truth is from his word, set home by the Holy Ghost; our access to a throne of grace is through our great High Priest, and we are the subjects of his blessed law of liberty and love. All these are the inestimable effects of Christ's death on the cross.

III. What, then, should be the feelings which the contemplation of this great work should produce? Contrition for our dark and obsti-

nate rebellion against our God and king: *Humility* in the consciousness of our manifold infirmities, and our constant dependance on strength from above: *Reliance* on that grace and power which have done such wondrous acts in our behalf: *Gratitude* to that unspeakable goodness which has thus remembered us in our low estate: *Admiration* of the unfathomable counsels which ordained and wrought out a work so vast and glorious: *Love* to our precious Saviour, our redeeming, sanctifying, and glorifying God. Can it be, that surrounded by these mighty agencies, these stupendous changes, these awful mysteries of judgment and mercy, we can be negligent and at ease, identifying ourselves with earthly things, and living for an imaginary and deceptive good? Let us compare these majestic and immortal realities with the passing shadows of a perishing world; let us raise our thoughts to heaven, and the wonders of a throne of grace; let us look abroad on the eternal prospects unfolded in the word of God; and we shall, if our hearts be not embruted by carnal attachments, feel how deep and degrading is the folly of neglecting an everlasting interest for the contemptible vanities, and the destructive affections of a sensual heart and a dying world.

We preach Christ crucified; by whom we are crucified unto the world, and the world unto us. May the God of all grace send into our hearts the love of Him who first loved us. May we be more than conquerors in our great conflict, through Him who gave himself for us. May we be made kings and priests unto God through Him who washed us from our sins in His own blood. May it be our blessed portion to follow the Lamb whithersoever he goeth, and for ever to praise Him who was delivered for our offences, and raised again for our justification.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON A PAPER IN MR. D'ISRAELI'S SECOND SERIES OF CURIOSITIES OF LITERATURE.

(To the Editors.)

ALLOW me to call the attention of your readers to the above work, which has just issued from the press, and is professedly devoted to subjects of general literature; but which contains one paper which, the editor himself admits, "might rather enter into the history of religion," and which, for his own reputation, I wish he had left out, as I conceive that its facts are most wilfully perverted to answer the low purposes of party, and to furnish flippant superficial declaimers, with something further to say against Dissenters. The article to which I refer, is entitled "Pearl Bibles and Six thousand Errata"—and is, I fear, intended to reproach the integrity and good faith of those who are usually called "the Sectaries"—and to hold up to contempt, as unlearned and ignorant men, the members of the Westminster Assembly of Divines. From the general tone of this paper, I should judge Mr. D'Israeli is no great friend to the circulation of the Holy Scriptures, for he considers, that the increase of "Sectarian fanaticism," was discoverable in the commencement of Charles the First's reign, by "an unusual demand for Bibles." This position has been maintained respecting our own times, by certain grave and learned personages, whose opinions, in this instance, I will not venture to controvert, but will, for the sake of argument, admit the appalling fact, that Bibles and Sectarians multiply in the same ratio. But to return to the paper before me, it appears, that the extensive demand for Bibles, at the period referred to, induced various trading booksellers

to publish editions of the Scriptures with the utmost haste, and consequently with many gross blunders, and shameful omissions. The following anecdotes Mr. D'I. gives to illustrate these facts.

"The learned Usher, one day hastening to preach at Paul's Cross, entered the shop of one of the stationers, as booksellers were then called, and enquiring for a Bible of the London edition, when he came to look for his text, to his astonishment and his horror, he discovered that the verse was omitted in the Bible! This gave the first occasion of complaint to the King, of the insufferable negligence and incapacity of the London press; and, says the manuscript writer of this anecdote, first bred that great contest which followed, between the University of Cambridge and the London stationers, about the right of printing Bibles.

"Field printed, in 1653, what was called the PEARL BIBLE; alluding, I suppose, to that diminutive type in printing, for it could not derive its name from its worth. It is a twenty-fours; but to contract the mighty book into this dwarfishness, all the original Hebrew text prefixed to the Psalms, explaining the occasion and the subject of their composition, is wholly expunged. This Pearl Bible, which may be inspected among the great collection of our English Bibles at the British Museum, is set off by many notable errata, of which these are noticed:

"Romans vi. 13.—Neither yield ye your members as instruments of righteousness unto sin—for unrighteousness.

"First Corinthians vi. 9.—Know ye not that the unrighteous shall inherit the kingdom of God?—for, shall not inherit."

"This *erratum* served as the foundation of a dangerous doctrine; for many libertines urged the text from this corrupt Bible, against the reproofs of a divine."

It is not with these facts I quarrel, but with the unjust insinuations which they are employed to support.

"These errata unquestionably were in great part *voluntary* commissions, interpolated passages, and meanings forged for certain purposes; sometimes to sanction the new creed of some half-hatched sect, and sometimes with an intention to destroy all scriptural authority by a confusion or an omission of texts—the whole was left open to the option or the malignity of the editors, who, probably, like certain ingenious wine-merchants, contrived to accommodate "the waters of life" to their customers' peculiar taste."

Now, where does Mr. D'Israeli find any evidence to support this gravest of all charges, the wilful corrupting of "the waters of life?" Is there any ground for his insinuations in the following fact which he records:

"A large impression of Dutch printed English Bibles were burnt by order of the Assembly of Divines, for these *three errors* :—

"Gen. xxxvi. 24.—This is that *ass* that found rulers in the wilderness—for *mule*."

"Ruth iv. 13.—The Lord gave her *corruption*—for *conception*."

"Luke xxi. 28.—Look up, and lift up your hands, for your *condemnation* draweth nigh—for *redemption*."

I presume the members of that Assembly were truly sectarian, in his sense of the word, and yet here they display sufficient vigilance, in consigning a whole edition to the flames for only *three errors*! No; the majority of the assembly were sober Presbyterians; it was the fanatical Independents who were wealthy and wicked enough to do this!

Field was a great forger! and *it is said*, that he received a present of £1500. from the *Independents* to corrupt a text in Acts vi. 3. to sanction the right of the people to appoint their own pastors. The corruption was the easiest possible; it was only to put a *ye* instead of a *we*; so that the right in Field's Bible emanated from the people, not from the apostles.

Now for the proof! Let your gentle sectarian readers tranquilize their agitated nerves. Mr. D'Israeli is certainly a learned man—he is deeply read in all ancient lore—he has extracted his "curiosities" from ponderous folios—rare tracts—and unpublished manuscripts, both at the British Museum and elsewhere. He very industriously pens down every little fact worth keeping, so that, if evidence is to be found, he is the man to produce it, and here it is—

"The only account I recollect of this extraordinary state of our Bible, is a happy allusion in a line of Butler :—

"Religion spawned a various rout
Of petulant capricious sects,
THE MAGGOTS OF CORRUPTED TEXTS!"

Thus Mr. D'I. trifles with historical truth, and attempts to support the gravest and most awful of charges, with hear-say stories and poetic scraps.

But has Mr. D'I. never heard of "Errata," in Bibles published *since* those sectarian times? In his pursuit of literary curiosities, has he never seen Bibles with a "CUM PRIVILEGIO" in their title pages, and bearing the *imprimatur* of a learned University, disfigured with blunders as gross, and omissions as mischievous as any sectarian Bible ever printed? Did he never read of the Oxford edition of 1769, printed under the vigilant superintendence of the late Rev. Dr. Blayney, which, after the uncommon pains taken to make it the standard edition for accuracy, was

found to have one hundred and sixteen errors, including this singular oversight, Rev. xviii. 22. after the words "no more"—the following sentence is omitted—"at all in thee; and no craftsman of whatsoever craft he be, shall be found any more."

These were the errors of a laborious and accurate editor; but it is a fact of sufficient notoriety, that some of the common Oxford editions have more than 1200 errors! From one printed at the Clarendon press in 1807, I select the following strange mistakes, from amongst many others, which are fully equal to any committed by that "*great forger, Field.*" Romans xvi. 8. "*Great Amplias, my beloved in the Lord*"—for *greet*. In 2 Thess. 2 chap. and 17 verse, "*Comfort your hearts and stablish you in every good work and work*"—for *word*. Heb. ix. 14. "*How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from good works, to serve the living God*"—for *dead*! What do the reviled "*sectaries*" say to these mistakes?—That they are proofs of excessive and culpable negligence; that they should teach the University not to maintain so high a tone respecting its privilege, lest the accumulation of such errata from various editions, which I believe would be no difficult task, should prove it unworthy of public confidence, and of the trust which has been assigned it. But where is the Dissenter who would charge the Vice-Chancellor, and heads of houses, with *voluntary omissions*—interpolations—variations, or forgeries, for sectarian, licentious, or blasphemous purposes? Nothing but malignant dislike could induce a man to wander thus far in search of motives to account for these blunders, when charity and common sense alike suggest, that in

the hurry of the press, perhaps, to meet the sectarian demand for Bibles, the editors did not revise with sufficient care the respective proofs committed to them. Why then should not Field, who printed some beautiful editions of the Sacred Scriptures, be treated with the like candour? It is certainly most unjust to exhibit him to posterity as the base tool of men yet more base, on evidence so truly worthless as that our author has produced.

As Mr. D'I.'s former work was much read, I expect this "*Second Series*" may also enjoy an extensive circulation, and have, therefore, sent you these remarks, reserving some observations respecting the Westminster Assembly for another letter. B.

ON THE IMPORTANCE OF RIGHT DISPOSITIONS IN THE PURSUIT OF TRUTH.

"Buy the truth and sell it not."

SOLOMON.

It is obviously one of the first principles of the human economy, that every thing valuable must be acquired, in the order of Divine Providence, by the use of suitable exertions and proper means. Though the Author of nature has endowed us with vast capabilities, and strewed around us an immense proportion of desirable objects, yet he has subjected us to the task of reducing them to purposes of real utility and enjoyment, by the use of our mental faculties, or bodily powers. Though it is a fact never to be forgotten, "that every good gift, and every perfect gift is from above, and cometh down from the Father of Lights;" yet it is equally to be remembered, that the fruits of his munificence do not drop like manna from the clouds, or come to us by an immediate and supernatural communication, but are obtained through a medium of divine ap-

pointment, and by the voluntary exertion of our own talents. It is, indeed, wisely arranged in the divine economy, that the proper use of our natural faculties, and the benefit resulting to society, from the improvement of our mental and moral powers, should arise, in the first place, from the necessities of nature, and the ordinary impulse of sensation and self-love; and be afterward matured and perpetuated by the pleasures of improvement, the dictates of benevolence, and the sanctions of religion.

Hence it is evident, that in connexion with a natural capability of acquiring extensive religious knowledge, we are liable to fall into error and deception, and can obtain the truth only by proper application and well-directed study. Though truth may, in many respects, be compared to the light, yet it does not force itself upon the understanding, as the light of nature does upon the eye, but is receivable alone by the voluntary exercise of our rational and moral powers. Truth, it was said by the ancients, is buried in a deep well, and can be discovered by those only who dive to the bottom. It is like gold and silver hid in deep mines, or jewels buried among the sand, which require labour and perseverance, quick discernment, and great sacrifices in the discovery. A person seeking the truth, therefore, should be "like a merchant seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." Wherefore, saith Solomon, "buy the truth, and sell it not; also wisdom, and instruction, and understanding."

Though a knowledge of the source whence the truth may be procured, combined with an earnest desire for the acquisition of it, qualifies a person to enter upon this pursuit, yet its actual percep-

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tion, instead of resulting from latent wishes and ineffectual resolves, can be obtained solely by proper means and well-disposed exertions. The laws of trade, or the customs of civil policy, are in no respect more certain, or more indispensable, to the honourable and successful result of a commercial engagement, than the rules of sound reason are in the pursuit of truth. We must hear and read, study and consider, pause and deliberate, that, by a judgment accustomed to discriminate, we may distinguish truth from error, and the realities of things from fiction. To this course we are invited by our Lord himself, when he said, "Why even of yourselves judge ye not what is right. Judge not according to the appearance of things, "but judge righteous judgment."

Let us then, in the first place, pursue our inquiries with a steady determination to submit to the test of truth, and to reason alone upon sound and indubitable principles. If in ordinary concerns it would be deemed the height of folly for a person to determine the value of things by a random guess, or a doubtful conjecture, instead of referring to the known standard of proper valuation; how absurd and delusive must it be, in estimating the realities of religion, to receive the conjectures of imagination as determined truths, while the standard of right and wrong, the test of sound reasoning, is either seldom appealed to, or wholly disregarded. If, indeed, we had the power to create realities, or possessed an intuitive infallibility, we might give imagination full scope, or, instead of trying them by a given test, might receive or promulgate the whole series of its creation, as fixed and indubitable principles. But, as the object of our inquiries is to find out the realities of things, in the spiritual and moral system, and

not to make them, the perceptions we form in our minds of those realities, must be brought to some standard, by which alone their agreement or disagreement with the things themselves may be tried and known. Though the field of inquiry, therefore, be extensive, and its objects infinitely diversified, yet we are not left in uncertainty, without a compass to direct our course, a guide to preserve us from dangerous labyrinths, or a rule of discernment by which one thing may be distinguished from another. In the study of nature, it is laid down as a fixed principle, that every effect must be traced, through secondary causes, to the first cause, and that every cause must be equal to the effect produced by it, and every agent to the work effected by his agency. In the review of history it must be admitted, that human testimony, properly corroborated, should be received with the same confidence, as though the facts affirmed had been witnessed by ourselves, and be admitted in the freeness of our inquiries, as the basis of sound reasoning, and the standard of historical belief. In the study of scripture, also, it must be laid down as an axiom of Christian verity, that, if the truth and authority of the sacred writings, as the depositions of divine revelation, be confirmed by sufficient evidence, it is incumbent upon us to receive, with undoubting confidence, the whole of their contents. And in all our attentions to human illustrations of Christian doctrine, it must be remembered, that, as the wisest and most faithful are the subjects of unavoidable fallibility, their reasonings and opinions, instead of being received implicitly as sacred truth, must be appealed to alone as means of information, and useful auxiliaries in judging for ourselves what is truth. If, then, we pursue our inquiries with a steady

determination to act upon these preliminaries, and to try every opinion, and every course of reasoning by its proper test, the delusions of error will be detected, and the realities of truth be discovered.

But in all our inquiries we should, secondly, be influenced solely by the love of truth, and a desire to embrace the truth alone, whatever it may be, unmixed with error and invention. If we adopt a hypothesis, or form in our minds a set of pre-conceived opinions upon any subject, and then prosecute our inquiries with a view to confirm those opinions, or to provide arguments in their support, our object and motive will be victory more than truth, and self-flattery more than right principles. It is, indeed, impossible to divest the mind of all prejudice and prepossession, since the ideas we have formed, or the modes of thinking to which we have been accustomed from our earliest years, will, on almost every subject of Christian inquiry, give the mind a bias in favour of one point more than another, and cause the desire to anticipate the judgment. It is manifest, however, that a predilection, deeply rooted, will magnify the evidence in favour of an opinion which we are willing to believe, while it will diminish the proofs and magnify the difficulties of an opposite hypothesis. But when the mind is deeply imbued with the love of truth, and for the truth's sake is willing to renounce every prejudice which is found to be erroneous, and to embrace every doctrine which is proved to be a truth; the subject which engages our inquiries will be considered with candour and impartiality; and every argument and evidence will have its due weight upon the mind. Knowing, then, that we are naturally liable to mistake, and have frequently in the course of life, even in common affairs, viewed things in a

wrong light, and adopted notions which were afterwards found to be untrue; it is necessary, in seeking after divine knowledge, to remember that our firmest persuasions may be wrong, while the doctrines which appear to us erroneous and incredible, may, in reality, prove to be the truth. No man, indeed, in the sober exercise of reason, can wish to impose upon himself a system of delusions, knowing them to be untrue, nor would any man, in fact, cherish a disposition hostile to a single truth, however repugnant it might be to his own ideas, were it not for the perversity of pride, and the secret influence of wrong affections. Let us, therefore, be open to conviction, that the light of truth may beam upon our judgments, and the result of our inquiries be sound wisdom.

But in seeking after truth, we should, thirdly, cherish a spirit of patience and perseverance, suspending our judgment till the subjects have been well considered and deliberately investigated. Nothing can be more unfavourable to sound principles, or more productive of erroneous ones, than hasty decisions; though the first ideas which strike the mind, in viewing a complicated subject, may possibly be correct, there is every probability of their being otherwise; and though a person of an extraordinary understanding, may at once penetrate the greatest obscurities, or solve the most difficult problems, or bring the most intricate trains of reasoning to a prompt conclusion; the comprehensiveness of mind and rapidity of discernment necessary for that purpose, evidently exceed the reach of mankind at large, and could not be assumed and acted upon without great vanity and presumption.

It is a fact, however, that few persons have patience or perseverance sufficient to find out truth in all its bearings, or to avoid the

plausibilities of error and deception. Instead of suspending their judgments, men in general satisfy themselves with first impressions; and resting upon the accuracy and clearness of their discernment, come precipitately to those conclusions which they imagine to be just. Many, in their inquiries after truth, resemble persons climbing to the summit of a mountain, in order to contemplate or describe the vast, diversified, and attractive scenery which it presents to the human eye. One, having approached the eminence, no sooner obtains a glimpse of the hills and valleys which open to his view, then, enchanted with the discovery, he sits down and sketches upon his canvass a few prominent objects in the landscape, and then presents it to his companions, or bequeaths it to his friends, as a true picture of the whole scene. Another takes a wider range, and extending his views from the near to the distant, hastily groups together every thing that he observes; and perceiving, toward the boundaries of his landscape, an appearance of hills and valleys, covered with thick mists and sombrous shadows, he conjectures, in imagination, their form and aspect, and then exhibits them on the canvass, as objects seen and known. But a mind, more cautious and enlightened, having broken the spell of first impressions, and surveyed dispassionately the hills and vales, the groves and rivers, the towns and villages which form the landscape; he delineates every part in its due interest, magnitude, and proportion, and presents to the world a true resemblance of the realities which he beheld in the mountain scenery. In climbing to the temple of divine wisdom, therefore, let *this* be our model, that, in looking around on the infinite varieties of divine truth, our views may be clear, and our descriptions accurate.

But in connexion with these

feelings, it is requisite, fourthly, to prosecute our inquiries with humility, accompanied with earnest prayer for divine illumination and assistance. As the highest attainments of which we are capable, bear no proportion to the whole compass of truth, it is incumbent on the greatest philosopher to study every subject with the same teachableness of disposition, which we require in children who are learning the first rudiments of knowledge. Pride and self-confidence unfit the mind to examine fairly, and are, in many respects, highly prejudicial to the truth; while modesty, and a willingness to be informed, are the harbingers of wisdom. When the mind is well disposed, difficulties in the way of truth are easily overcome; means of information are desired and accepted, the strong holds of prejudice are relinquished, and true principles, however humiliating or unpalatable, find their way to the understanding and the heart. But divine truth is a preceptress which admits to the benefit of her instructions none but docile scholars. The proud and the self-sufficient, who come to dictate, and not to learn, are dismissed from her tuition, and left to the delusions of their own vanity; for, said the faithful and true witness, "except a man receive the kingdom of God as a little child, he shall in no wise enter therein." But the meek will be guide in judgment, the meek will he teach his way.

If, then, our minds be imbued with humility, we shall feel our dependence on the God of truth, and the fountain of all wisdom; and, in the true spirit of faith and piety, shall cherish a prayerful solicitude for divine teaching; though there is a spirit in man, it is the inspiration of the Almighty that giveth him understanding. The same intelligence which formed our reason, and placed around us the sources and means of know-

ledge, can likewise strengthen and elevate the mental powers, and, by the laws of the spiritual and moral system, can facilitate our inquiries, and expand our views, increasing the clearness of our perceptions, and the firmness and accuracy of our decisions. As the bodily energies are known to be invigorated by their frequent contact with different parts of the material world, so will the mental frame be improved and perfected by its repeated intercourse with nobler minds, and by a devout and elevated converse with the Author of light, and the fountain of universal intelligence. The promise of sacred writ, therefore, which assures us that God will give his Holy Spirit to them that ask him, is founded upon truth, and verified by experience.

Would we, finally, be successful in our researches, let us be prepared to maintain with firmness, purity, and candour, and adorn by the rectitude of our lives, the truths that we receive as divine principles. The majesty of truth is dishonoured by indifference, the mildness of its spirit is wounded by intolerance, and the holiness of its nature shrinks from the touch of impurity and guilt. There have, perhaps, been a few individuals, who combined great knowledge and sound principles with profligacy of character; but the union is unnatural and short-lived. When the light of truth enters the mind of the dissolute, it either renovates their character, and assimilates their taste to its own purity; or else, by the corrupt elements of depravity, it is soon extinguished and destroyed. In all our inquiries respecting either the evidences and authority of the Christian faith, or the peculiar doctrines and duties which it inculcates, purity of heart and character, in connexion with the virtues before specified, will be found in the highest degree suitable, ne-

cessary, and beneficial; by the culture of which we shall buy the truth and sell it not.

Harlow.

T. F.

(To be continued.)

THE FIRESIDE.

— WHAT a volume of interesting and important associations is comprized in this little word; and how delightfully are its felicities realized in the picture that now presents itself to my eye. A family, variously occupied, assembled round a January fire,—frost and snow without; tranquillity, comfort, enjoyment within. Pass we but the threshold of our quiet dwelling, and sights of misery and scenes of guilt environ us, while round our glowing hearth press warm affections, social blessings, satisfied desires, and grateful aspirations. Books, that furniture without which the most gorgeously decorated apartments have a chilling and desolate air, are on all sides within reach, and among them, prized beyond them all, that book of life and hope which, understood and loved, gives wealth and glory to the hovel, while its absence leaves palaces in gloom and poverty. At the moment in which I write this, the “winter’s wind” is whistling drearily among the leafless branches of the mountain ash, that stands before our window, and makes strange contrast with the rustling and crackling of our cheerful fire. Thus situated, thus fenced and sheltered by the providential care of our gracious God, it requires no small effort of watchfulness to guard against a selfish and indolent acquiescence in these blessings, reckless of the transient or the permanent misery, which in various forms, mental, moral, and corporeal, afflicts a world which lies, a dark and withered scene, beneath the curse of sin.

It was under the influence of circumstances and feelings like these, that I gave myself up, a few hours since, to a train of mixed and desultory reflections, of which the following is an imperfect transcript.

The use of fire is so indispensable to man’s necessities, that it has become, as it were, identified with his very existence, the source of a large portion of his enjoyments, the centre of his happiness, the symbol of his domestic and social affections. It is among the strange contrasts of human experience, that the element which destroys, should be the very maintenance of life; that the waster and devourer should be the nourisher and comforter; that the messenger of wrath and destruction, should be the source of light and glory.

How lightly do we deem of our common and most intimate blessings, though they may be those with which we are least able to dispense. How many a “houseless child of want” and woe, is at this chilling hour shivering beneath an inclement sky,

Faint and despairing of to-morrow’s bread!

Youth, manhood, and decrepitude, in multiplied instances, are at this moment, wandering uncertain of a roof to shelter their perturbed rest. In how many forms does misery visit the world! Disease and privation are now afflicting the children of poverty with a keener anguish, while the faint beams of a glimmering candle, and the sickly gleam of a few half-kindled embers, mock their wretchedness with the semblance of alleviation. Bare walls, beds to which the rug on which my dog now stretches his well-warmed limbs, were a couch of luxury, rags for clothing, hunger and debility,—these are the actual portion of thousands of my countrymen, while I am blessed with countless comforts,—with

those smiling countenances, those loving hearts,—with all that gives peace, and joy, and hope to this happy **FIRESIDE**.

But, if for these bright providences, I am so deeply indebted to the bounteous Giver of all good gifts; there is yet another view of the same circumstances, in which I have equal, if not higher cause for thankfulness. Look round on the world at large; and, to say nothing of the large mass of average miseries which presses on mankind, reckon up the woes which man, in his wantonness of power or passion, inflicts on man, and add to these the distinct sufferings in which different countries are involved by local or peculiar circumstances.—Large and flourishing cities, with their municipal pomp, and their happy families, have sunk beneath the fiery flood of a volcano, nor have these outlets of the central fire abated their destructive energy. The pestilence that walketh in darkness, has not forgotten its power of desolation; still does it waste kingdoms, still invade the circles of domestic bliss. War with its train of horror passes along distant regions, blighting and destroying, rending from parents, the pride of their youth and the hope of their age, from children, the stay of their infancy and the guide of their advancing years. Bigotry and superstition shed on other realms their blasting and benighting mists, poisoning with their fatal influence the very sources of kindred and social joy. But *here*, a gracious providence preserves us from these dreadful visitations, fences us round with its own safe-guards, arrests the earthquake in its first shudderings, shuts up the floods of fire in the deep bowels of the earth, turns the plague from our shores, preserves our households from the sword of the spoiler, and breaks the chains forged for us by the craft and

cruelty of Rome. All these stand aloof, their surges rolled back from our coasts by the protecting arm of God. It would be an endless field of inquiry, were we to descend from these more marked interferences of Almighty power and mercy, to the various modes of social existence throughout the world. Among what kindreds of the nations are personal comforts, and the sacred privacies of domestic life so strongly guarded as among ourselves? It might be an interesting subject of research to ascertain the household manners and enjoyments of the different races of mankind; this is not the place for so extensive a range; but I am well satisfied of this, that from the semi-civilized Iskimo, to the polished nations of Europe, none among them all will be found to have so much reason for gratitude as ourselves. The strongest munitions of Divine Providence guard, and its choicest blessings crown,—the **ENGLISHMAN'S FIRE-SIDE**.

This is not all. If I have such reason to bless God that he has given me these things richly to enjoy, and that he has cast my lot in a country where they are possessed in the greatest reality and security, I have yet a higher theme of praise, in that he has shown me how and in what spirit they are to be best enjoyed. God can send a curse to wither our blessings; even blessings themselves cease to be so, when unholily or ungratefully received. How many are there who revel amid the gifts, heedless of the gracious Giver! How many who convert the bounteous dispensations of heaven into the unhallowed sources of dissipation, intemperance, and forgetfulness of God. And of those whose portion in this world is want and wretchedness, how are the afflictions aggravated by their moral destitution; how miserable is it to encounter at once

the sufferings of the flesh, and the bitterness of a murmuring spirit. Why is it otherwise with me? How have I deserved an exemption from this severe allotment?—*Deserved*—Alas! If my deservings were the measure of the Divine mercies,—rest of the humble but substantial comforts of this storm-proof habitation—torn from the dear domestic blessings which smile around me—swept from the very surface of God's glorious creation—deprived even of the last refuge of the wretch, hope,—I should envy the lowest and most desperate of this world's outcasts. Blessed be His name who has borne the miseries of his people, and blotted out the hand-writing of condemnation against them! Blessed be the liberal and unupbraiding Giver of all our blessings, from the hope of everlasting glory, to the peaceful enjoyments of a happy family! Praise be to Him who gives and guards the "sacred and homefelt delight," which gives its most genial glow to the Englishman's hearth. And, above all, our heartfelt and eternal gratitude is due, to the Dispenser of all these mercies, for the rich graces, the lovely charities, and the bright prospects that hallow and make joyful the CHRISTIAN'S FIRESIDE!

THE RECHABITES.

(To the Editors.)

I SEND you the following extracts from the journal of Mr. Wolfe, a converted Jew, now in Palestine, attempting the conversion of his countrymen: if you think proper to give them a place in your very valuable miscellany, as illustrating the prophecy of Jeremiah respecting the *Rechabites*, they are at your service. See Jeremiah xxxv. 1—11.

"I must here observe, that I asked the Caraites Jews, whether they acknowledge the BENI

KHAIBR (Jews whom NIEBUHR mentions in his travels,) as their brethren! They replied, "God forbid! for those never came to Jerusalem; they remained in the desert when JOSHUA brought the rest of the people of God into the land of promise; and thus they live there in the desert near Mecca, without any knowledge of the law or the Prophets, wandering about as robbers and enemies of mankind. They call themselves the Beni MOSHE, (children of Moses.)"

In a subsequent conversation with Rabbi MOSE SECOT, the subject is thus renewed:—"I have heard of Jews (in Niebuhr's Travels) who are wandering about like Arabs, near Mecca: do you know of them?"

"Rabbi Moses Secot.—They are called the Beni KHAIBR."

"I was rejoiced to perceive that they are known by the Jews at Jerusalem, under the very name which NIEBUHR gave to them; and I asked Rabbi Mose Secot—Did some of those Beni Khaibr ever come to Jerusalem?"

"Rabbi Mose Secot.—Yes, in the time of Jeremiah the Prophet.—"How do you know this?"

"Rabbi.—Let us read the Prophet Jeremiah.—He then read Jeremiah xxxv. 1—11. You see by it that the Rabbi is quite certain that the Beni Khaibr are descendants of the Rechabites: they drink at this present moment no wine, and have neither vineyard, nor field, nor seed, but dwell, like Arabs, in tents, and are wandering Nomades; they believe and observe the laws of Moses by tradition, for they are not in possession of the written law: and Moses Secot observed, that their name, Khaibr, is to be found in Judges iv. 11. "Now Khaibr, (the same as Heber,) the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent in the plain of Zaansim,

which is by Kedesh." And it was among the Beni *Khair* where Sisera found his death, (Judges iv. 19.) and of whom *Deborah* sang, "Blessed above women shall *Jael*, the wife of *Heber* (*Khair*) the Kenite, be, blessed shall she be above women in the tent;" and those Beni *Khair* are descendants of *Jethro*, the father-in-law of *Moses*; and *Mose Secol* proved it by Numbers x. 29."

This account by Mr. Wolfe, will, I trust, turn the attention of Christian travellers to a people whom the prophecy of *Jeremiah* has made so interesting. Even from the information already received respecting them, there is little doubt, but that in the existence, to the present day, of this tribe of *Nomade Jews*, the prediction has received an accomplishment, as wonderful as the preservation of the descendants of *Ishmael*. *Jonadab*, the son of *Rechab*, notwithstanding the lapse of ages, and the successive overthrow of states and empires, confounding all their names, and changing all their customs, "*wants not a man to stand before the Lord*," and the traveller may still find repose in the tent of "*HEBER, the Kenite*," from the exhaustion of a desert-journey. ASTROP.

SOCINIAN INTERPOLATION DETECTED.

(To the Editors.)

To the generality of your readers, it is no doubt well known, that the tenets of the Greek church are as strictly Trinitarian as those of the church of Rome. It is also, most probably, known to the majority, that a beautiful selection of poetry from Russian authors, entitled the "*Russian Anthology*," has been elegantly translated into English by Mr. John Bowring, (for which, it is said, he has received the thanks of the Emperor *Alexander*, accompanied by a present of a valuable ring.)

Some months since, a sublime "*Hymn to the Deity*" was pointed out to me in a Socinian monthly publication, as being taken from the work above mentioned; greatly admiring it, I transcribed it. I was surprized that it appeared so consonant to the Unitarian system, yet little suspected that any person or persons would dare to alter the work of any author to suit their own peculiar religious sentiments; yet such is the fact, for being shortly after on a visit, where I met with the second edition of Mr. Bowring's work, and, taking it up to read that hymn to a friend, I was immediately struck with astonishment, by finding that the lines stood thus:

"O thou Eternal One, whose presence
bright
All space doth occupy, all motion guide;
Unchanged through Time's all-devastating
flight;
Thou only God! There is no God beside!
Being above all beings! Three in One!"

Whereas, in the publication first alluded to, the three last words in the last line of the five above quoted are rendered—"Almighty One!"

I have been urged to make the circumstance public, by those whose opinions I esteem; and leave all comments to such as value truth and honour.

VERITAS.

ON MODERN POPISH MIRACLES.

(To the Editors.)

YOUR Correspondent "*Antidolus*," (see *Cong. Mag.* for Oct. last,) gives us an extract from *Milner's* work, and an account of the miracles performed by the hand of *F. Arrowsmith*; it is true that the touch of a dead hand has been extolled for the cure of indolent tumours, or scrophulous swellings, when that hand had not belonged to a saint; and may be found in our older *Pharmacopœias*. Be this as it may, it is evident that the

virtue of Arrowsmith's hand is not supposed to be physical, but religious, and is made use of as proof of the wonder-working power of the Church of Rome and her priests. Had this deception been practised only in Lancashire, you should not have heard from me on the subject; but there are other parts where the same lying wonders are made subservient to the same end. The people allow these things to pass on, and even in many places the belief is almost universal, that the priests have supernatural powers and can heal the sick. It may happen, sometimes, that the force of imagination, or the crisis of the disease, favours the deceiver, and then the deluded multitude cry out, "a miracle."

I spent a part of my early life in the most popish district of the Lowlands of Scotland. I have seen the persons who have been converted to popery by these pretended miracles, and I can assure *Antidolus*, that the facts which he brings to view, are deserving the attention of every consistent Protestant. I knew some of the members of a family, who were brought within the pale of the Church of Rome, by a pretended miracle wrought on the father when he was sick; the particulars I cannot relate, as I was at that time too young to investigate them. I remember also having seen a woman, who was subject to temporary fits of mental derangement; she had been taken to the priest, but his exertions had failed, and, in the paroxysms, she went about through the country, sprinkling every family with water, and muttering some unintelligible gibberish, in imitation of the treatment she had been subjected to herself.

The increase of popery can never go on by argument; it is an irrational system; but the imagination is set to work, and pro-

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duces great effects. These miracles may seem contemptible to a man of erudition or science; but an artful practitioner, and an ignorant multitude, meet at vast odds, and it is not a few who are, at this day, thus deceived. While we pray for the coming of Christ's kingdom, while we send Bibles and Missionaries to other lands, are we not guilty, if we allow the enemy to sow tares in our own.

ANTIPAPA.

P. S. Since writing the above, I have seen a letter in the *Philanthropic Gazette*, from William Talbot, Esq., of Castle Talbot, in the county of Wexford, in support of the miracles of Prince Alexander Hohenlohe, who now turns out to be a clergyman of the Church of Rome, and works miracles for her support!

ELEGANCIES OF MODERN IDIOMS.

O Curvæ in terris Animæ.

PERS. SAT.

I WONDER, Mr. Editor, that so few of your right learned and able correspondents have practically regarded the observations some time ago offered by *Curtius on Brevity*. I thank him for his hints, and have so far profited by them that, instead of sending you a grave disquisition, illustrative of the beauty of modern improvements in the style and idiom of the English language, I have resolved, at present, only to let you see a scrap or two which I deposited the other day in my pocket-book. I intend, however, to continue these notes whenever new fashions in language meet my observation; and if any of your travelling correspondents can tell us from what country they have been imported, they will, doubtless, oblige and amuse your readers.

"You are requested to take a
FAMILY DINNER with an individual
M

who piques himself upon using no ceremony, and who assures you, you shall be heartily welcome 'if you will take them just in a plain way'—and when you seat yourself at the table, you find a dinner as much out of the usual routine of the said family as possible—in short, you find that a family dinner means a feast as sumptuous as the family can possibly provide.

"Another asks you to take your bread and cheese—and upon assenting, you are ushered into an elegant drawing-room or dining-parlour, and find the table covered with a variety of dishes, and are not allowed even to see the cheese, till after you have eaten heartily of two or three cold joints of meat, with pickles, pies, and tarts in thick array.

"Formerly, a very rational division of time prevailed alike in all classes of society, morning, noon, and night. But now the former has nearly swallowed up both the latter:—we have no afternoon and very little evening left. If you should luckily have dined early, and happen to stumble upon any other phrase than 'good morning,' before six o'clock, you would be degraded irrecoverably in the esteem of your polite and fashionable friends.

"You see the title of a book advertised, and being always more fond of truth than fable, you are attracted by the imposing misnomer of *No Fiction*; when, after wasting your money in the purchase, and your time in the perusal of the book, you happen to discover that *No Truth* would have been a more appropriate denomination.

"A friend invites you to accompany him to a snug little cottage he has taken in the country, just a box for his wife and two little daughters; hopes you will excuse its being a mere cottage;

and when you arrive, expecting to find it scarce large enough to admit an additional visitor, it turns out to be, not indeed very lofty, but, in all other respects, a capital residence, with an elegant suite of rooms, coach-houses, stables, &c.

"You are solicited to meet a few friends to spend an evening in a plain homely way, and are assured that 'Nobody will be there—it isn't meant to be a party,' and, to your astonished simplicity, it proves to be only a score or two of people dressed in their very gayest manner."

Many more such instances of modern improvements in our good old truth-speaking language might be noted, but I have sent you these, merely to put your country friends, who are coming to town, and your studious men, who see very little of polite society, on their guard in mixing with the world; and remain, for the present,

DEMOCRITUS, JUN.

So far our able and humorous correspondent has lightly treated an apparently light matter; but we shall avail ourselves of a note to express our serious opinion, that nothing is to be considered as trivial when truth is in question. A careless habit of speech in little things leads to negligent language in higher concerns. "Simplicity and godly sincerity" inculcate the necessity of setting a strict watch on the door of our lips, and of confining ourselves, in the most common transactions of life, to the plain undecorated statement of sentiments and facts. We are no advocates for a stiff and quaint phraseology; we have no inclination to imitate the highly respectable body of The Friends in their departure from conversational usage, but we would firmly insist on a strict and undeviating adherence to truth, in small as well as great matters. Of course, we do not mean to be very severe on some of the expressions which are cited above, but we cannot help thinking that we might just as easily ask a friend to take his supper as his bread and cheese—to dine with us instead of asking him to a bare meal whom we mean to give a feast—to visit us in the country, instead of mis-naming an expensive villa, a cottage or a box.

POETRY.

TO THE MEMORY OF MUNGO PARK.

LET warlike songs sublime
Resound the hero's name,
And proud transmit to latest time,
His glory-circled name.—

Yet not for these alone,
Are tun'd the ennobling lyres;
Full oft is heard the sacred tone
That Pity's self inspires.

Awake the plaintive strings,
The solemn lay be mine;
The simple offering brings
To deck the Wanderer's shrine.

To visit fatal climes,
To traverse shores unknown,
Where darkly swells the heaving main
Beneath the torrid zone.

Fair Science' ample stores,
T' enrich, enlarge, refine,
With treasures glean'd in barb'rous
realms,
Illustrious Park! was thine.

Ye wild resounding waves,
That sweep the stormy main;—
Deserts, where brooding silence sleeps,
And dusky horrors reign.

Ye skies of solar flame,
Fierce blasts! whose scorching breath,
O'er fields, in vernal hues array'd,
Spreads instantaneous death.

Dark silent woods, where terrors dwell,
With rank luxuriance crown'd;
Where stern the savage lion glares,
And frightful deaths surround.

Not all your fatal toils,
Nor lurking perils join'd,
Could damp his fearless soul, or quench
The ardour of his mind.

For Science held th' eternal wreath
Of fame before his eye,
And Glory smooth'd his rugged path
To immortality!

On Niger's swelling tide,
Bold sails his bark along;
With joy his glowing soul expands,
His hopes are warm and strong.

Before his mental eye,
Heart cheering visions smile;
"The promised end" at length appears,
To crown his glorious toil.

But lo! what sudden horrors rise,
Red flows the blood-stain'd water;
Wild shouts of savage triumph rise,
Th' exultant yell of slaughter.

Hark! from the bubbling depths,
An agonizing groan!
Dark stream! thy waters o'er him rush'd,
He sank, unknell'd, alone!

But, though his head reclines
Upon no sumptuous bier;
Nor gather'd friends around him shed,
Affection's sacred tear;

Nor mausoleum towers
Above his silent tomb,
Nor friendly-planted smiling flowers
Diffuse their vernal bloom.

Yet shall the Genii of the springs,
That haunt the unknown deep,
Where purest gems their radiance fling,
And gold and amber sleep,

His sacred relics bear
To rock or coral cave,
And watch with pious care
The traveller's lonely grave.

Wanderer! thy praise is hymn'd
By loftier harps than mine;
The praises and the tears
Of every age are thine.

While blooms the warrior's wreath,
Or bard's perennial bay;
While fame to virtue gives
Glories that ne'er decay;

The honours of thy name,
(Pride of thy native land;)
In the long glorious rolls of fame,
Pre-eminent shall stand.

T. K.

Hatton Garden.

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REVIEW OF BOOKS.

Cursory Remarks on the Evil Tendency of Unrestrained Cruelty, particularly on that practised in Smithfield Market. 8vo. 6d. London: Harvey and Darton, 1823.

WE have given a conspicuous place to this spirited and eloquent pamphlet, as we are anxious to give it our most cordial recommendation, and to express our own sentiments on that peculiar form of human depravity, which it faithfully and powerfully exposes. Man is made up of anomalies: with all his tender and sympathetic affections, he is by nature ferocious; and the English nation, with all its high civilization, its ardent feelings, and its liberal charities, bears a deep stain of guilt branded on its character, for the cruelties which have disgraced the land. Cold barbarity and savage levity have distinguished themselves alike in the perpetration and the defence of unmanly atrocities. In the fierce pastimes of darker ages, man perilled his own life and limb. The Spanish Matador,—in the bloody sports of a people usually stigmatised as infamous for sanguinary feeling—relies on his own craft and courage, in the conflict with the noble animal whose rage and sufferings make sport for a dastardly populace. But we go beyond all these. In the cockpit and the bull-ring, we play a safer game. Aloof, at cautious distance, stand Englishmen, to witness and exasperate the madness and the torture of brutes, whose better qualities they might learn to foster and to emulate—whose ferocious impulses it should be their delight to chide and tame.

All this, however, is a matter comparatively insignificant. Cock-fights and bull-runnings, criminal

as they are, do not frequently occur; and the sufferings which they occasion, can hardly claim a thought, when compared with the agonies that are daily, hourly, and every moment, inflicted, not on individuals, but on herds and flocks of helpless, unresisting creatures. Intensely as we abhor cruelty, in all its shapes, we think lightly of its casual excesses, compared with the inflictions continually witnessed in our streets, on the animals who serve our convenience, or sustain our existence. On those days especially, when the markets of the metropolis receive their periodical supply, the long trains of jaded animals pass along our thoroughfares, thirsty and footsore, urged forward by oaths, curses, and blows, until the appalling mass of crime and misery is collected on that classic ground of cruelty—SMITHFIELD.

Of the thousands who pass daily across that scene of torture, whence the cry of suffering nature has so often arisen to heaven, how few bestow even a momentary thought on the strange, the varied, the harrowing, and the animating circumstances which have caused its very name to become a proverb and a bye-word. How few pause to call to memory the worthies of our Protestant faith, who sealed their profession with their blood! How few recal the glorious transactions which have graven on our hearts an instinctive abhorrence of the sanguinary creed which called forth those bright displays of christian heroism! But the glorious army of martyrs, who thus perished in the breach, did not shed their blood in vain. Their testimony is on high, and on earth it is still remembered. They have bequeathed to us the name, the

privileges, the feelings of a Protestant nation,—they have fixed a stigma on that fierce and tyrannous sect which has usurped the throne of conscience, that no sophistry can elude, no lapse of time efface.

But our present business is with a more vulgar, and, if possible, a more odious barbarity; with a wanton and gratuitous cruelty, which has no plea, not even that of bigotry, to gloss and to uphold it; a vile and dastardly ferocity, delighting itself in the pangs of the creatures whom superior strength or craft have reduced beneath its tyranny.

"We have heard much of the barbarities and horrors of slavery—of the savage and brutalizing exhibitions which degrade and disgrace other ages and other countries—of the Spanish bull-fights—of the gladiatorial combats, and other barbarous shows, of the Roman amphitheatre;—but, on no part of the globe, in no age of the world, can I imagine scenes of more atrocious cruelty, of more fiend-like depravity, than those exhibited in Smithfield-market.

"Let the friends of humanity, the great philanthropists, who unite the love of justice with the power to administer it—the abhorrence of cruelty with the power to restrain it; who deeply feel, and anxiously desire to restrain, the depravity and consequent misery of their own species, as well as the suffering inflicted by that depravity on the lower creation, visit Smithfield, on a Monday, (the great cattle-day,) between the hours of ten in the morning and three in the afternoon; let them take their station at an upper window, commanding a general view of the market; and, from this field of observation, they will acquire a deeper insight into human nature—into the extremes of depravity into which it may be sunk, than they could easily obtain from any other quarter. and, from thence, they will perceive the necessity of some more effective restrictions upon the propensity to cruelty, than have ever yet been adopted.

"But will they accept the invitation? Men of business have no leisure—men of refinement have no inclination for such a visit. I will therefore attempt to describe the scene from my own observation, and from the reports given me by eye-witnesses of undoubted veracity. And in doing so, it is quite unnecessary to pledge myself scrupulously

to avoid all exaggeration; for no imaginative descriptions of cruelty can well exceed this living exhibition of it."—pp. 3—5.

After describing the preparations—the *Sunday evening* preparations—for the great market of the Monday, this humane and energetic writer goes on to describe the effects of the goad, an instrument of torture as unnecessary as it is painful, and the wantonness with which it is used.

"Early in the day, before the animals are quite exhausted with fatigue and worn down with pain, I have seen them spring forward and kick, upon the application of these goads. I have heard them bellow, and have seen their eyeballs roll, as in intense anguish from violent blows upon their horns, (which, I am told, are exquisitely sensitive.) But, during the last two hours of the market, they generally exhibit the most patient endurance of every kind of persecution, giving few outward indications of suffering; except from the constant method of forcing them out of the circles or lines, when sold, which is effected by striking them violently upon the head and horns, and repeating the infliction until the object is accomplished. At first, they shake and toss their heads; then try to force them through the thick, clustered branches of their neighbours' horns, and dive their battered foreheads to the ground for protection. The battering then gives place to the application of the goad, struck with reiterated violence into their face, and even eyes, the lids of which I have seen them, after this treatment, unable to open. At length, the poor animals seem to comprehend the meaning of their tormentors, and withdraw themselves from the circle or lines, and rush in search of securer shelter; sometimes plunging their heads under carriages, and sometimes forcing their way through the close ranks of their confined companions. I was once passing close to the spot, where one of these wretched animals was thus circumstanced. Its perfect stillness under the infuriated passion of its tormentor, who had been battering its head with the most violent blows, in every direction, till it was evidently stunned and knew not which way to move, arrested my attention; but I am quite unconscious of using any verbal remonstrance, aware that it would be the extreme of folly to attempt it. But the remonstrance conveyed in the pleading of my countenance, caught the eye of a drover, who stood idly by, and who instantly lifted his weapon against me with

such a savage, vindictive menace, as if he would, had he dared, have felled me to the ground."—pp. 7, 8.

After giving farther details of these agitating scenes, the writer proceeds in the following indignant strain :

"It deducts nothing from the shame, disgust, and anguish, which only a casual glance at this scene must excite in every unfamiliarized observer, to reflect that the sufferers are brute animals, not our own species. The consideration of their inferiority and entire subjection to man ;—of their harmless, unresisting, uncomplaining nature ; are so many aggravations of the depravity and turpitude of wantonly or unnecessarily tormenting them. Could they advocate their own cause, complain of their injuries, turn again upon their tormentors, and retaliate on them the torments they inflict, the scene would, in that case, be less revolting and disgraceful : it would be savage and disgusting, but would lose its most atrocious character—the baseness and cowardliness of tormenting where there is no provocation—of wantonly inflicting suffering and anguish on the most unoffending and patient submission."—p. 10.

But if it were possible to remedy these enormous abuses, and we fully agree with the pious author of this tract that much, very much, might be done, both in the way of prevention and of cure, not only by those in authority, but by private individuals ; still there will remain a large field for the pleadings and the prayers of the christian philanthropist. The drudgery and ill-usage of the horse are extreme, and the impatience of modern travelling is continually adding to the sufferings of that noble animal. But if we were to pursue this subject through all its ramifications, we might fill page after page, to the exclusion of every other topic. We cannot, however, conclude, without a strong appeal to the compassionate feelings of those who profess themselves the servants of Him whose tender mercies are over all his works. A great work presents itself to their consideration. The late act against cruelty, which we have no doubt is a much more efficient

measure than the writer before us seems to think it, has armed them with the strength of the law ; and we should hope that a milder appeal than that to power and punishment, might, sometimes, find access even to the hardened heart of a Smithfield drover.

We again tender our cordial thanks to the author of this admirable and seasonable pamphlet, to which we wish an extensive and influential circulation.

Memoirs of the Rev. Joseph Benson. By the Rev. James Macdonald. 8vo. 10s. 6d. London: Blanshard, 1822.

THOUGH we have been highly interested by these memoirs, yet we must confess that they have, in some respects, disappointed us. Mr. Macdonald has been at great pains to give a complete view of Mr. Benson's history ; he has taken him up at the commencement of the journey of life, traced him through all its various routes, halted with him at every stage, and faithfully recorded the events and vicissitudes of his course until its happy termination. We cannot, however, think this the most efficient way of writing biography ; least of all the biography of such a man as Joseph Benson. In common cases this straight-forward method may answer well enough ; a series of dates and transactions will generally satisfy curiosity where it is but lightly stimulated, or where nothing more than occurrences and circumstantial illustrations are in question. But when the subject lies deeper than this, when an important and leading character requires to be fairly brought out, we look for something more than this superficial kind of statement : keeping, to borrow the language of artists, is requisite ; light and shade, prominent points, and subordination of details, must be judiciously blended and harmo-

nized, before we can be put in possession of the living portraiture of a conspicuous original. In the volume before us, this is not even attempted, though Mr. Benson's life and character appear to us to afford peculiar facilities for such an arrangement. His early days, his education, his conversion, his connexion with the Methodists, his college life, his decided entrance on the work of an evangelist, his conduct respecting the Plan of Pacification, with other salient points of his intellectual, spiritual, and active experience, would have formed so many distinct features of his character, and afforded opportunities for painting his striking lineaments in strong relief. Neither can we think that any thing is gained towards an accurate estimate of the peculiar qualities of Mr. B.'s mind, by the unbroken, indiscriminating tone of eulogy maintained by his biographer. If we had not ourselves known something of Mr. Benson personally, if we had never heard him preach or converse, we really should not have been able to infer any thing more from the work before us, than that he was a pious and devoted minister of the Gospel, and held in excessive admiration by Mr. Macdonald. But he was much more than this. He was not only a holy, but an eminent man; he was not merely what we understand by the common-place encomium, an excellent preacher; he was a man of genius in the full and unrestricted import of that comprehensive phrase. When we hear from Mr. M. that "Mr. Benson, as a *preacher*, had, perhaps, fewer faults, and more excellencies, than ordinarily fall to the lot of one servant of Christ, however gifted;" we must really demur to praise, at once so excessive and so vague. Mr. B., as a preacher, had great faults, but such was the power of his intellect, and such the transcendent energy of his mind

and manner, that his defects were altogether forgotten. In fact, his excellences were of that native and uncompromising cast, that could not be otherwise than allied to concomitant failures, though the latter always partook of the masculine mould of his understanding. He sometimes offended by coarseness, but he never even approached the confines of meanness or feebleness. His taste was not remarkable for refinement, but the force and manly simplicity of his mind, kept him from touching upon affectation. When he ascended the pulpit, there was but little in his appearance to awaken the admiration of a superficial observer; there was an apparent languor in his manner, look, and voice, which combined with the smallness of his figure to diminish the expectation which would otherwise have been awakened by the intellectual character of his head, and the fine expression of the general outline of his features. But when he had fairly entered into his work, when he began to feel his subject, when the hour of inspiration came upon him, when he looked forth with intense anxiety on the immortal beings to whom he was commissioned to deliver the message of eternity, he was then all himself. His eye lighted up, his lip quivered, his voice acquired commanding energy, and, varying from elevated to sepulchral tones, allowed no respite to attention. We have never heard a preacher who gave less opportunity for the indulgence of drowsiness. His *forte* did not lie in that finished and sustained style which, however beautiful and attractive it may sometimes be, has a tendency at length to pall upon the ear; he had little of Cicero and less of Isocrates in his composition; his eloquence was Demosthenian, or if we wished to point out a more specific resemblance, we should

say, that it was closely allied, though employed on infinitely nobler subjects, to that of Patrick Henry.

We do not profess to be much conversant with Mr. Benson's writings; but as far as we are acquainted with them, we should characterise them as inferior to his pulpit exertions. They display the sound judgment and diligent research of the author, but they do not exhibit that singular force and energy which distinguished his preaching, when his mind was roused to its full action, and his feelings called into strong exercise. On this point, however, it is no part of our present business to dwell minutely, and we shall pass on to a brief sketch of his life, from the materials supplied by Mr. Macdonald. We should, indeed, have preferred a somewhat different plan, and we had taken measures for collecting materials illustrative of those points where the present biographer has failed, and where he might have given the greatest interest to his book. But, on consideration, we have thought it best to hold the beaten track, and to limit ourselves to the usual business of the reviewer, by keeping close to the work in hand.

Mr. Benson was born January 25, 1748, at Melmerby, in Cumberland, of respectable parents. His habits were studious, even in early life; and "when not more than seven years of age, he frequently retired to call upon God in secret; and often in the fields, after meditating upon heaven and hell, did he kneel down and pray for grace, that he might obtain the former, and escape the latter."

"His own account of his conviction for sin, and subsequent deliverance from guilt, is as follows:

"When I was about sixteen years of age, it pleased God, by means of conversation with a cousin of mine, to convince me that I was not in his favour, since I did not know my sins pardoned.

I was more and more deeply made sensible of my alienation from God, by continuing to hear the Methodists, with whom I was united, and was in great disquietude and distress almost continually for about ten months, till the Lord gave me to believe in his Son, and shed abroad his love in my heart. I may observe, I was not without some gracious drawings from God, and transient tastes of his goodness at times, during that distress; but for about seven or eight weeks before it was given me to believe, I was powerfully tempted to despair of ever obtaining mercy. Satan thrust sore at me, and I was in horrid agony: when I kneeled down to pray, I could not pray: it seemed as though the heavens were brass, and not to be pierced. My tears, I saw, availed nothing. I was sorely impatient, and ready to give up all for lost. But, glory be to God, he turned my heaviness into joy, and made light to spring up in my heart."—p. 11.

In his 17th year, he left his paternal dwelling for the purpose of procuring an interview with Mr. Wesley, and on March 11, 1766, was appointed by him classical master of Kingswood school, an office for which he had been sufficiently qualified by a good education, and by his steady pursuit of knowledge. It was during his residence here, that he made his first essays in preaching, by occasionally ministering among the neighbouring colliers. In 1770, he became head master of Lady Huntingdon's College at Trevecca, but his residence there was short and harrassed. Without imputing blame to either party, it is quite enough to know that in the weighty matter of theological education, Calvinism and Arminianism are not very likely to move hand in hand. Lady Huntingdon, when Mr. B. retired, gave him a written attestation to his "capacity, sobriety, and diligence;" her Ladyship omitted to add orthodoxy to the list of his good qualities. In March, 1769, he had entered his name as a student of St. Edmund's Hall, Oxford.

Apprized by Mr. Benson himself of his connexion with Lady Huntingdon and Mr. Wesley, the

tutor of St. Edmund's Hall, announced his intention of refusing to sign any testimonials for orders. Mr. B. consequently withdrew, and failing in a subsequent attempt to procure ordination, connected himself finally with Mr. Wesley as a travelling preacher. In this laborious and honourable office, he went on for many years, without other interruptions than those which invariably attend the great work of souls, till in 1779, Dr. Coke took it into his head to charge him with Arianism. It would occupy too much space to investigate here the merits of the question, we shall, therefore, only express our belief, that Thomas Coke was not formed to fathom the mind of Joseph Benson. It appears, that "Mr. Wesley and all the preachers in London, were fully satisfied" with the sentiments of the latter, "on the subject of Christ's divinity." At the first conference held after Mr. Wesley's death in 1791, Mr. Benson was appointed to preach; in the same year he published a work on the unscriptural character of Socinianism, partly written by Mr. Fletcher, and partly by himself. In the conference of 1792, much difference of opinion prevailed respecting the administration of the "Holy Sacrament." Many were desirous of receiving it from the hands of the preachers, others opposed it as an innovation, and on its reference to the Hierarchy, opinions were so "nearly balanced," that it was proposed to decide the matter by lot. A glowing description of the scene which took place in consequence, is given in the official circular, while peace and acquiescence are described as attending the result. The cool and sagacious mind of Benson was, however, unmoved by all this excitement—"I entirely disapproved," he observes, "of putting the question respecting the expediency of our giving, or not giving,

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the sacrament of the Lord's Supper to the lot. It did not seem to me that that was, by any means, the proper method of determining the matter. And though the lot drawn was, "you shall not give the sacrament this year," yet, I fear, this will by no means satisfy those who wish to have the ordinance. May the Lord look upon us, and heal all our breaches!" We insert in this place the following dream from his diary; it strikes us as exceedingly characteristic of his peculiar cast of mind.

"Last night, at Newcastle, I had a very remarkable dream. I imagined myself to be conveyed to the brink of a very rapid river, deep and wide, down which multitudes of men and women were floating, all apparently dead, and making not the least resistance against the stream. I was exceedingly struck and concerned at the sight. Upon going a little nearer, and observing them more attentively, I perceived, I thought, symptoms of life in some of them. They lifted up their eyes, and looked at me, as if desirous I should lend them help. This encouraged me to draw still nearer; and I thought I began to preach to them, and cry aloud, 'Awake thou that sleepest, and arise from the dead,' &c. While I was addressing them in this language, I observed first one and then another, raise themselves up in the water, and make towards the land. And as I continued addressing them, I thought more and more, scores and hundreds, nay, thousands, escaped to the land."

"Having thus related a dream, sufficient to make a deep impression on a mind as strong and well-informed as his own, and equally opposed to superstition; he says, 'When I awoke, and reflected upon my dream, I found encouragement. I thought this river is time. Mankind are floating down the stream of it like a lifeless corpse. God has commissioned me to preach to them, and he will crown my labours with success.'"—p. 270.

In 1794, he was appointed to the Bristol Circuit, and found the minds of the people exceedingly inflamed by their difference respecting the sacramentarian controversy. As little explanation is given by Mr. Macdonald, and we feel no interest in the subject, we shall pass it by. In 1795, Mr.

Benson assisted in framing "the plan of pacification." In the same year he took a journey into Cornwall, and preached with astonishing effect to immense congregations of 10,000 15,000, and, in one instance, 20,000 persons. We can much more easily comprehend the impression made by the preaching of this excellent man, than we can understand how his voice could reach the ears of so many people with distinct articulation. The disputes which, in 1796, terminated in the expulsion of Mr. Alexander Kilham from the Society, are lightly touched; concerning the merits of the discussion we have not the means of judging, but we remember reading his pamphlets, and the impression which they left on our minds in favour of his shrewdness and intrepidity. His conversation did not strike us as quite equal to his writings.

Mr. Macdonald, having occasion to speak of Whitby, calls him "one of the first of original commentators." Now, though we have a higher opinion of Whitby than is entertained by many of our fellow Calvinists, we must really take leave to hint, that *originality* is one of the last merits that can be fairly assigned to him. He is particularly indebted to Hammond, who is a far more original annotator.

In 1810, Mr. Benson sustained a heavy affliction in the loss of his excellent wife, after an affectionate union of thirty years. On Sunday, the 26th of November, 1820, he preached his last sermon. Long before this the symptoms of decay had been manifesting themselves, but the energy of his spirit carried him through a large field of labour, while his bodily weakness required repose. He occupied the pulpit till within about ten weeks before his death, and he "continued to perform his full work," as editor of the magazine, till within three

weeks of that event, and even then he did not relinquish it wholly. In the near contemplation of eternity, he maintained a calm and unshaken trust in God; two days before his departure,

"Dr. Clarke, Mr. Bunting, and Mr. Richard Smith, visited him. Dr. Clarke was much affected at seeing him. The Doctor said, 'You know me, Sir;' he answered, 'O yes,—it is Dr. Clarke.' 'Well, Sir, you are not far from the kingdom of our God.' He replied, 'I am not only not far from the kingdom of our God, but I am sure of finding God in that kingdom;—I am breaking very fast, and shall do so more and more.' Dr. C. said, 'You have an all-sufficient and almighty Saviour; and you now maintain your trust in him.' He replied, 'Yes.' The Doctor then prayed with him; after which he said, 'You feel the power of those great truths you have for so many years so fully declared to us: we have not followed a cunningly devised fable.' He answered, 'No, no; I have no hope of being saved but by grace through faith. I still feel the need of the renewing influences of the Holy Spirit.' To Mr. Bunting he said, 'I am very weak, I feel my infirmities; I feel that I have no sufficiency for any thing good in myself.' He observed, also, 'I consider that we must not only be pardoned and accepted through Christ, but also for his sake, and by his Spirit be fully renewed, and made partakers of the Divine nature.' Mr. Bunting replied, 'You now realize the truths which you have so frequently pressed upon us.' He answered, 'Yes! O yes!'"—p. 507.

On the 16th February, 1821, he died, in the 74th year of his age.

We feel ourselves unequal to the task of writing the character of this great and good man, and we cannot adequately supply our deficiency, by reference to Mr. Macdonald. We must not, however, omit the striking proof of disinterestedness supplied by the fact, that notwithstanding his extensive and unwearied labours as conductor of the magazine, editor of many voluminous works, and writer of an extensive commentary, he gave all his work gratuitously, absolutely refusing the sum of £500. voted to him by the Conference of 1815, "not as a reward

for his labours, but as a mark of their approbation."

The extreme feebleness of Mr. Benson's outward appearance, formed a singular contrast to the vigour of his bodily constitution. He went through the greatest exertions in preaching and travelling on foot, almost without fatigue; and his strength was retained, with little diminution, till within two years of his death. His joy was in his work; his rest and relaxation were in his study; his learning was solid; and as a theologian, though differing from him in particular points, we have often been delighted and edified by his accuracy and depth.

A Treatise on Love to God, considered as the Perfection of Christian Morals. By the Rev. James Joyce, A. M. 8vo. 7s. 6d. London: Hatchard, 1822.

THIS is a most delightful, but, at the same time, a most difficult theme; to ascertain the just view of the general question, to succeed in a correct and comprehensive adjustment of the details, as well as to discriminate with accuracy between the two extremes of coldness and extravagance, require a rare combination of judgment and right feeling. There are few subjects which offer so strong a temptation to pass over the bounds of rigid temperance and discretion; it seems an offence against generous emotion to restrain the utmost fervour of expression in describing the affection due from man to God. Hence it is that we find many pious individuals verging on indecorum in their efforts to give life and energy to their language in connexion with this topic; instead of imitating the expressive simplicity of Scripture, they have recourse to earthly analogies, and lavish on the Deity, the vocabulary of human fondness. Notwithstanding our aversion from any thing ap-

proaching to apathy in the concerns of religion, we cannot accept as its substitute, disgusting familiarity. While it is the Christian's joyful privilege to love the Lord his God with all his heart, and with all his soul, and all his strength, and with all his mind, it is no less his duty and delight to serve Him acceptably with reverence and with godly fear.

Others again err, and the true source and character of their error is admirably exposed by Mr. Joyce, on a different and still more plausible ground. Love to God, affirmed the Quietists, should be purified from the slightest taint of selfishness; we should lose all regard to our own interests and even our own happiness, in an implicit devotedness to his will and glory. They illustrate this by supposing the extreme and extravagant case of a lover of God condemned to everlasting misery for the promotion of the divine glory, and they represent it as his duty, and as within his power, to rejoice in endless suffering, under the consciousness that it is the will of God and for his honour! It is well replied to this almost impious supposition, that it is "impossible in fact, as it is absurd in theory," and that "it may be justly considered as an affront to the divine wisdom and goodness" to admit it to "serious argumentation." The speciousness of the theory is effectually refuted by the absurdity of its illustration.

Whatever may be the difficulties which surround the subject, they have been fairly met by Mr. Joyce, who has examined and discussed the question eloquently, and with much discrimination and feeling. Our first view of his book was slight and accidental, but a cursory glance satisfied us that it was no every-day publication, and a subsequent perusal has afforded us a very high degree of gratification. In language of great clearness and beauty, Mr. J. conveys arguments

and illustrations which, without the affectation of profundity, display his views in a strong and attractive light. He has brought to his task not only talent, but knowledge and discretion, and we have been sometimes tempted to wonder that with so much transparency of style, and with no little tendency to the ornamental in composition, he is so seldom superficial. In the 13th and 14th of the "Fifteen Sermons," preached at the Rolls Chapel, by the celebrated Joseph Butler, Bishop of Durham, this subject is treated in his usual masterly manner, with a clearness and depth which leave nothing to desire within the range to which he has confined himself. A work, however, which should take a larger scope, and comprehend the different views and bearings of the question, blending popular treatment with philosophical and evangelical discussion, was still wanting, and this important desideratum Mr. Joyce has adequately supplied.

The treatise is divided into three parts. The *first* enumerates the dispositions which are included in Love to God. The *second* shews the influence of this principle on our conceptions of future happiness. The *third* argues from it in favour of the inspiration of the Scriptures.

The dispositions comprehended in the grand principle of Love to God, are—*Admiration of the Divine Perfections—Gratitude—A supreme Regard for the Glory of God—A constant desire of the Divine Favour—A habit of Communion and Intercourse with God—A Desire of Similitude to God—Delight in his Service—Love to our Fellow-creatures.* From the Chapter on the Desire of the Divine Favour we select the following passages as happily conceived, and expressed with much beauty.

"How much is the value even of temporal benefits enhanced by regarding

them, not as dropped at random into our possession by the caprice of fortune or chance, but as immediately presented to us by the hand of a kind and gracious God, and by receiving them as the visible tokens of his parental care, and as plain demonstrations of his willingness to indulge his servants in every happiness consistent with the discipline of the present state.

"But if a regard for the divine favour would arise even from such views as these, how much more from the conviction (on which the principle of love to him partly rests), that the being and happiness and glorious services of every creature depend on the will of God, and that to lose his favour would be to forfeit all the magnificent gifts and endowments, the sublime glories and delights which the divine bounty has so graciously bestowed. 'In thy favour (says the Psalmist) is life.' To angelic natures how insupportably dreadful would be the thought of seeing the divine favour withdrawn, and their celestial exercises and blessed employments brought at once to a termination! In this world even, where there is so much pain of body and anxiety of mind, the extinction of our present thoughts and feelings by the stroke of death, is not contemplated without great dread, except by those whose confidence in the disclosures of the word of God, inspires them with new hopes and triumphant confidence. To close our eyes on the beauties of the visible creation, on which we have so frequently gazed with delight; to be torn from a situation in which our affections, like a tree of long standing, have taken deep root; to take a long and last farewell of those near friends and relatives with whom our feelings are so linked and interwoven, that we are more like the same than different beings; to have the cherished conceptions of the understanding dissipated, and the emotions and sensibilities of the heart all extinguished; this is a prospect from which our nature, if we confine our views within the briefness of the present life, shrinks back and startles with horror.

"But for an angel to close his eyes for ever on the bright and ravishing glories of the blissful vision of God; to quit his sphere of celestial services and enjoyments, and resign his rank among the hierarchies of heaven, that he might sink into nonentity, 'swallowed up and lost in the wide womb of uncreated night;' to sing his last hymn of praise, and touch the last chord of his immortal harp; to withdraw for ever from the innumerable company of angels with whom he had exalted in a holy interchange of affection only inferior to the primary and supreme love he felt to God; to abandon

all his divine conceptions, unutterable and incomprehensible by man, and surrender all the glowing and enchanting sympathies and raptures which animate seraphic bosoms; what infinite value must the thought of such a change teach the inhabitants of heaven to attach to his favour on whom the perpetuation of all their blessings depends!

"This consideration applies with additional force to the race of mankind. For, though we have not so much present bliss as the angels to lose, we have the prospect of glory equal if not superior to theirs; while the alternative of not enjoying the divine favour, is not an utter extinction of being, but what is infinitely more dreadful, an eternity of woe. We are peculiarly situated. Our first parent was taught the value of the divine favour, first by its possession, and then by its loss. We feel its value by the absence of those heavenly privileges to which it ultimately restores us; by the dreadful alternative to which we are exposed, and by the hope, the confidence, the consolation and joy which it communicates before our departure from the world. And though, in other respects, this present fallen state of man may not be the best post of observation from which to contemplate the divine perfections, yet in one point we may have an exclusive advantage. For the favour of God is exercised and exhibited to us, not merely as an operation of beneficence, but as an act of mercy. 'Mercy and truth are met together, righteousness and peace have kissed each other.' This attribute of the Godhead might have been unknown before the fall of man to other parts of the universe, and the redemption of the human race may afford a new display of the divine glory, and a new theme of contemplation and astonishment, as well as a new ground of gratitude and love to all the hosts of heaven. 'Which things (says St. Peter) the angels desire to look into.'—pp. 52—56.

The second part discusses—*The Pleasure which is derived from the Exercise of Affection—The Power of Moral Excellence in awakening Affection—The Increase of that Power in proportion to Improvement in Holiness—The Provision made for the Exercise of Love in Heaven—The Conclusion from these Premises, respecting the future Blessedness of the Servants of God.*

The third part is chiefly occupied by a brief investigation of

the ancient philosophical theories, with a view to illustrate their imperfect notions respecting the chief good, and to demonstrate the high superiority of the Scripture system. This section does not appear to us quite so satisfactory as the former, nor is its summing up sufficiently specific. Mr. Joyce seems to have been too apprehensive of overlaying his subject, and to have been somewhat too anxious for brevity. An additional chapter on the general character of Revelation, in reference to the leading subject, together with an enlargement of the concluding remarks, seem to us necessary to the completeness of his book.

The length of our preceding extract prevents us from gratifying ourselves by liberal citation; on one additional passage, however, we shall venture; it is from the chapter on Desire of Similitude to God, and exhibits the religious views of the author on an important point of christian doctrine. After a strong delineation of the depravity of human nature, he proceeds as follows:—

"But in proportion to his self-abasement and sorrow on the discovery of his own moral deformity, are his encouragement and delight in the promises of restoration to holiness, which form a portion of the glad tidings of the Scriptures. He rejoices in the prospect of regaining the divine image, which has been effaced; of becoming, according to the declaration of St. Peter, 'a partaker of the divine nature.' He is cheered by the immediate effect of the Gospel in renewing and progressively exalting the character of men, not only towards its pristine excellence, but a much more glorious elevation of holiness and happiness. For St. Paul reveals this animating truth when he describes Christians as contemplating the glory of God in the communications of his word, and deriving from thence to their own characters, irradiations of the divine brightness, which renew their nature, and restore them by degrees to the image of God. 'Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord.'

"The joy which these communications

from heaven are calculated to impart to the sincere and penitent Christian, is tempered by the operations of the principle of evil, which is not extinguished, but checked and subdued only, while he remains on earth. As yet, in a greater or less degree, he bears the image of the earthy. The tendency of his nature is still to relapse from holiness. Like water raised above its level, he has still a leaning towards the indulgence of his native dispositions, and requires a constant force to preserve his new elevation. O with what fervour does he look forward to a complete emancipation from all disposition to sin, and to the possession of a perfected nature, which spontaneously adheres to holiness by an invariable and unconquerable attraction! With what sincerity can he employ the words of St. Paul, in reference to his remaining depravity, 'O wretched man that I am, who will deliver me from the body of this death?' And with what comfort does he remember the declaration with which the Psalmist consoled himself under sorrow and despondency: 'I shall behold thy face in righteousness; when I awake up after thy likeness, I shall be satisfied with it.' With what triumph the promises of the Gospel inspire his mind: 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' 'We shall be like him, for we shall see him as he is.'—pp. 71—73.

We shall close our article with the following extract from Bishop Butler; it is, at once, a most striking passage, and closely connected with the spirit and tendency of the quotation we have just made from Mr. Joyce.

"Consider wherein that presence of a friend consists, which has often so strong an effect, as wholly to possess the mind, and intirely suspend all other affections and regards; and which itself affords the highest satisfaction and enjoyment. He is within reach of the senses. Now, as our capacities of perception improve, we shall have, perhaps by some faculty intirely new, a perception of God's presence with us in a nearer and stricter way; since it is certain He is more intimately present with us than any thing else can be. Proof of the existence and presence of any being is quite different from the immediate perception, the consciousness of it. What then will be the joy of heart, which his presence, and the *light of his countenance*, who is the life of the universe, will inspire good men with, when they shall have a sensation, that He is the sustainer of their

being, that they exist in him; when they shall feel his influence to cheer and enliven and support their frame, in a manner of which we have now no conception? He will be in a literal sense, *their strength and their portion for ever.*

"When we speak of things so much above our comprehension, as the employment and happiness of a future state, doubtless it behoves us to speak with all modesty and distrust of ourselves. But the Scripture represents the happiness of that state under the notions of *seeing God, seeing him as He is, knowing as we are known, and seeing face to face.* These words are not general or undetermined, but express a particular determinate happiness. And I will be bold to say, that nothing can account for, or come up to these expressions, but only this, that God himself will be an object to our faculties, that He himself will be our happiness; as distinguished from the enjoyments of the present state, which seem to arise, not immediately from Him, but from the objects He has adapted to give us delight."—pp. 295, 296.

It is quite unnecessary for us to repeat our commendation of this volume; nor will we incur the risk of appearing to abate from our praise, by pointing out the few instances of failure which have presented themselves to us. We have derived so much gratification and instruction from Mr. J.'s book, that we wish him repeated opportunities of adding to its correctness. We would, however, suggest, that in the highly probable event of future editions, it may be desirable to omit, or, at least, considerably abridge, the poetical quotations. The passages themselves are by no means of remarkable rarity, and were it otherwise, they have, to us at least, an unpleasant effect; they give to a grave and serious discussion too much the air of a school-boy's theme; they are out of place, and call up associations quite at variance with the nature and object of the volume in which they are introduced. We do not, indeed, lay any great stress on this matter, but it seems to us a blemish, and, as far as our own feelings are concerned, we should wish to see it removed.

Literaria Rediviva; or, The Book Worm.

Hydriotaphia, Urne-Buriall, or, a Discourse of the Sepulchrall Urnes lately found in Norfolk.
By Thomas Browne, D. of Phisick. Quarto. 1658.

We must forewarn our readers not to be alarmed at the unsoliciting title of the book. For though the subject may appear gloomy, and all its associations dull and uninviting, and the epithet "*dry stuff*" might well have characterized such a work, coming from any ordinary pen, or even from the whole society of Antiquaries, yet we can assure them that a more curious assemblage of historical facts and personages, or a more brilliant display of fancy, philosophy, and sentiment is scarcely to be found in the whole circle of English literature. "Flat and flexible truths are beat out by every hammer;" but Sir T. Browne is not one of the hammermen of literature. To those readers who are *delighted* with the ordinary stuff which fills a large proportion of modern publications, and which is both muddy and chaffy, no writer probably would be less interesting than the present; and even to a much larger class, who have some just pretensions to intellect and taste, hardly any theme could be introduced less promising than an essay upon a few ancient Urns, or a disquisition on the calcined dust found in them. They would be ready to say, let the Antiquarian revel, like another Laird of Monkbarns, amidst a rabble of conjectures, all equally plausible, and equally unimportant, and assign the Urns to what era, and the bones to what owner he please; but, for the sake of discovering the name of some unknown Roman, or of fixing the burying-place of some half-savage, half-human

Saxon, we are neither disposed to turn moles to scoop the earth, nor spiders to lodge in the mouths of empty pitchers. But let us remind such, that hard and crabbed shells often contain sweet and milky kernels, and unsightly faces may be but masks for angelic minds. Let them step into this *illuminated* cemetery, and they will find that even *Urn-burial* is not a dull or uninteresting theme, but that when the Antiquarian is combined with the general historian, and the historian with the moralist, and when all these are identified with the Christian philosopher, all the dry bones shall live again, and the empty pitchers prove full of intellectual light. We shall be greatly surprised if any of our bookish readers regret their descent, even from the high Parnassian regions, to contemplate, with Sir Thomas Browne, these funeral relics, and to view these mansions of the mighty dead, of all ages and nations, which he has here opened and garnished with a mightier wand than ever enchanter used. The man of genuine taste will find them more fresh and fragrant than Contemplations on a Flower Garden, and the lovers of the true sublime will prefer them to any *Meditations among the Tombs* they ever read.

From the trivial incident of the discovery of a few urns at Walsingham, in Norfolk, the learned and ingenious author takes occasion to discourse of all the various modes of burial and ceremonies used at the obsequies of men of all nations, and has endeavoured to trace the principles and views upon which these various rites were founded. He has not only brought before us an immense variety of opposing institutions and customs, used in different nations,

but he has done much to reconcile them to general principles, and has produced a work which, with none of the ambition of a modern title-page, is strictly a treatise on the philosophy of relics and funeral rites.

Nor is the transition from the Norfolkian urns, to the general questions with which they stand connected, at all violent or forced. The particular fact is soon dismissed, and the general history of obsequies taken up in its whole and vast extent; thus a mere insulated fact, around which few could have done more than arrange some trite and contracted observations, Sir T. Browne has made the centre of a circle embracing all ages and nations, and irradiated, in every direction, with the creations of his own bright and captivating genius.

But it is high time that we should attempt to verify our estimate of this most exquisite and most original of Browne's works, by some specimens of the manner in which he has treated his subject, and of the curious and beautiful forms in which he has presented it. We are not sure that the author proposed to himself any regular method of procedure, and we must, therefore, decline any attempt at regular analysis, and take our extracts as they present themselves.

Thus he commences his first chapter.

"In the deep discovery of the subterranean world, a shallow part would satisfy some enquirers; who, if two or three yards were open about the surface, would not care to wrack the bowels of *Potosi*, and regions towards the centre. Nature hath furnished one part of the earth, and man another. The treasures of time lie high, in urns, coynes, and monuments, scarce below the roots of some vegetables. Time hath endless rarities, and shewes of all varieties; which reveals old things in heaven, makes new discoveries in earth, and even earth itself a discovery. That great antiquity *America*, lay buried for a thousand years; and a large part of the earth is still in the urne unto us,"

—p. 1.

He then glances generally at the various modes of interment, cremation, &c. and shows why some nations have chosen to bury, and others to burn their dead. The *second* chapter is partly occupied with stating the probability that the urns which gave rise to the essay were Roman, with some general remarks on Roman antiquities found in Britain, and the prevalence of burning the dead among the ancient Britons. In the *third* chapter we find some very curious remarks on the contents of the urns, the ashes, cinders, &c.; upon all of which he is ingenious and erudite, particularly on the supposed mixture of bones contained in them.

"Some finding many fragments of sculs in these urnes, suspected a mixture of bones: in none we searched was there cause of such conjecture, though sometimes they declined not that practise; the ashes of *Domitian* were mingled with those of *Julia*, of *Achilles*, with those of *Patroclus*: all urnes contained not single ashes; without confused burnings they affectionately compounded their bones; passionately endeavouring to continue their living unions. And when distance of death denied such conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the grave, to lye urne by urne, and touch but in their names. And many were so curious to continue their living relations, that they contrived large, and family urnes, wherein the ashes of their nearest friends and kindred might successively be received, at least some parcels thereof; while their collateral memorials lay in *minor* vessels about them.

"Antiquity held too light thoughts from objects of mortality, while some drew provocatives of mirth from Anatomies, and jugglers shewed tricks with skeletons. When fiddlers made not so pleasant mirth as fencers, and men could sit with quiet stomachs, while hanging was plaid before them. Old considerations made few *memento's* by sculs and bones upon their monuments. In the *Ægyptian* obelisks and hieroglyphical figures, it is not easie to meet with bones. The sepulchral lamps speak nothing lesse then sepulture; and in their literal draughts prove often obscene and antic peeces: where we finde *D. M.* it is obvious to meet with sacrificing *patera's*, and vessels of libation, upon old sepulchral monuments. In the Jewish *Hypogeum* and subterranean cell at *Rome*, was little ob-

servable beside the variety of lamps, and frequent draughts of the holy candlestick. In authentick draughts of *Anthony* and *Jerome*, we meet with thigh-bones and deaths heads; but the cemeterial cells of ancient Christians and martyrs, were fill'd with draughts of Scripture stories; not declining the flourishes of cypresse, palms, and olive; and the mystical figures of peacocks, doves, and cocks. But iterately affecting the pourtraits of *Enoch*, *Lazarus*, *Jonas*, and the vision of *Ezechiel*, as hopeful draughts, and hinting imagery of the resurrection; which is the life of the grave, and sweetens our habitations in the land of *Moles* and *Pismires*."—pp. 14, 15.

In the fourth chapter we find many very ingenious and charitable apologies for ceremonies, which appear unmeaning or absurd. He then begins this chapter.

"Christians have handsomely glossed the deformity of death, by careful consideration of the body, and civil rites which take off brutal terminations. And though they conceived all reparable by a resurrection, cast not off all care of enterrment. And since the ashes of sacrifices burnt upon the altar of God, were carefully carried out by the priests, and deposited in a clean field; since they acknowledged their bodies to be the lodging of Christ, and temples of the Holy Ghost, they devoted not all upon the sufficiency of soul existence; and therefore with long services and full solemnities concluded their last exequies, wherein to all distinctions the Greek devotion seems most pathetically ceremonious.

"Christian invention hath chiefly driven at rites, which speak hopes of another life, and hints of a resurrection. And if the ancient Gentiles held not the immortality of their better part, and some subsistence after death; in several rites, customes, actions, and expressions, they contradicted their own opinions wherein *Democritus* went high, even to the thought of a resurrection, as scoffingly recorded by *Pliny*. What can be more express than the expression of *Phocylides*? Or who would expect from *Lucretius* a sentence of *Ecclesiastes*? Before *Plato* could speak, the soul had wings in *Homer*, which fell not, but flew out of the body into the mansions of the dead; who also observed that handsome distinction of *Demas* and *Soma*, for the body conjoynd to the soul and body separated from it. *Lucian* spoke much truth in jest, when he said, that part of *Hercules* which proceeded from *Alchmena* perished, that from *Jupiter* remained immortal. Thus *Socrates* was content that his friends should bury his body, so they would not think

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they buried *Socrates*, and regarding onely his immortal part, was indifferent to be burnt or buried. From such considerations *Diogenes* might condemn sepulture. And being satisfied that the soul could not perish, grow careless of corporal enterrment. The *Stoicks* who thought the souls of wise men had their habitation about the *Moon*, might make slight account of subterraneous deposition; whereas the *Pythagorians* and transcorporating philosophers, who were to be often buried, held great care of their enterrment. And the *Platonicks* rejected not a due care of the grave, though they put their ashes to unreasonable expectations, in their tedious term of return and long set revolution.

"Men have lost their reason in nothing so much as their religion, wherein stones and clouts make martyrs; and since the religion of one seems madness unto another, to afford an account or rational of old rites, requires no rigid reader; that they kindled the pyre aversly, or turning their face from it, was an handsome symbol of unwilling ministration; that they washed their bones with wine and milk, that the mother wrapt them in linnen, and dried them in her bosome, the first fostering part, and place of their nourishment; that they opened their eyes towards heaven, before they kindled the fire, as the place of their hopes or original, were no improper ceremonies. Their last valediction thrice uttered by the attendants, was also very solemn and somewhat answered by Christians, who thought it too little, if they threw not the earth thrice upon the entered body. That in strewing their tombs, the *Romans* affected the rose, the Greeks *Amaranthus* and myrtle; that the funeral pyre consisted of sweet fuel, cypress, firre, larix, yewe, and trees perpetually verdant, lay silent expressions of their surviving hopes: wherein Christians which deck their coffins with bays, have found a more elegant embleme. For that tree seeming dead, will restore itself from the root, and its dry and exuccous leaves resume their verdure again; which, if we mistake not, we have also observed in furze. Whether the planting of yewe in churchyards, hold not its original from ancient funeral rites, or as an embleme of resurrection from its perpetual verdure, may also admit conjecture."—pp. 19, 20.

But after quickening all the relics of the tomb, and tracing the origin of all the forms with which mortal remains have been committed to it, in a voice that sounds more like that of a familiar spirit, than a living man, he rises

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into higher themes, and shows a sensibility to the more solemn and important relations of death and the grave, and though there is little that is strictly theological in the work, there are many passages of a highly sentimental cast, and some that are truly beautiful and sublime. The following is the conclusion of the fourth chapter, and is worthy of the careful perusal of all our readers, in an age when infidelity is uttering its impious sarcasms against the belief of a future state.

"Were the happiness of the next world as closely apprehended as the felicity of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than death to die, which makes us amazed at those audacities, that durst be nothing, and return into their chaos again. Certainly such spirits as could condemn death, when they expected no better being after, would have scorned to live had they known any. And, therefore, we applaud not the judgment of *Machinel*, that Christianity makes men cowards, or that with the confidence of but half dying, the dispised virtues of patience and humility, have abused the spirits of men, which Pagan principles exalted, but rather regulated the wildness of audacities, in the attempts, grounds, and eternal sequels of death, wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate valour of ancient martyrs, who contemned death in the uncomfortable scene of their lives, and in their decrepit martyrdoms did probably lose not many moneths of their dayes, or parted with life when it was scarce worth the living. For (beside that long time past holds no consideration unto a slender time to come) they had no small disadvantage from the constitution of old age, which naturally makes men fearful; and complexionally superannuated from the bold and courageous thoughts of youth and fervent years. But the contempt of death from corporal animosity, promoteth not our felicity. They may set in the *Orchestra*, and noblest seats of heaven, who have held up shaking hands in the fire, and humanely contended for glory.

"Mean while *Epicurus* lies deep in *Dante's* hell, wherein we meet with tombs enclosing souls which denied their immortalities. But whether the virtuous heathen, who lived better then he spake, or erring in the principles of himself, yet lived above philosophers of more specious

maximes, lie so deep as he is placed: at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practise and conversation, were a query too sad to insist on.

"But all or most apprehensions rested in opinions of some future being, which ignorantly or coldly beleaved, beget those perverted conceptions, ceremonies, sayings, which Christians pity or laugh at. Happy are they, which live not in that disadvantage of time, when men could say little for futurity, but from reason. Whereby the noblest mindes fell often upon doubtful deaths, and melancholly dissolutions; with these hopes *Socrates* warmed his doubtful spirits, against that cold potion, and *Cato* before he durst give the fatal stroak, spent part of the night in reading the immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.

"It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seemes progressional, and otherwise made in vain; without this accomplishment, the natural expectation and desire of such a state, were but a fallacy in nature, unsatisfied considerators would quarrel the justice of their constitutions, and rest content, that *Adam* had fallen lower, whereby by knowing no other original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures, who in tranquillity possess their constitutions, as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes, or cogition of better being, the wisdom of God hath necessitated their contentment: but the superiour ingredient and obscured part of ourselves, whereunto all present felicities afford no resting contentment, will be able at last to tell us we are more then our present selves; and evacuate such hopes in the fruition of their own accomplishments."—pp. 23, 24.

We sum up all with considerations upon the vanity of those struggles for immortality, which men have made through monuments, inscriptions, obelisks, pyramids, and the like. The following is one of his most characteristic, and at the same time one of his most splendid and original passages.

"Had they made as good provision for their names, as they have done for their reliques, they had not so grossly erred in the art of perpetuation. But to

subsisit in bones, and be but Pyramidally extant, is a fallacy in duration. Vain ashes, which in the oblivion of names, persons, times, and sexes, have found unto themselves, a fruitless continuation, and only arise unto late posterity, as emblems of mortal vanities; antidotes against pride, vain glory, and madding vices. Pagan vain glories, which thought the world might last for ever, had encouragement for ambition, and finding on *Atropos* unto the immortality of their names, were never damp't with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vain glories, who acting early, and before the probable meridian of time, have by this time found great accomplishment of their designs, whereby the ancient *heroes* have already outlasted their monuments, and mechanical preservations. But in this latter scene of time we cannot expect such mummies unto our memories, when ambition may fear the prophecy of *Elias*, and *Charles* the fifth can never hope to live within two *Methusels* of *Hector*.

"And therefore restless inquietude for the diuturnity of our memories unto present considerations, seemes a vanity almost out of date, and superannuated peece of folly. We cannot hope to live so long in our names, as some have done in their persons, one face of *Janus* holds no proportion to the other. 'Tis to late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We whose generations are ordained in this setting part of time, are providentially taken off from such imaginations. And being necessitated to eye the remaining particle of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration, which maketh pyramids pillars of snow, and all that's past a moment."—p. 26.

We have already extended our extracts beyond our intention, but cannot conclude this article without indulging our readers, who may not have seen the work itself, with two short passages more.

"There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end. All others have a dependant being, and within the reach of destruction, which is the peculiar of that necessary essence

that cannot destroy itself; and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of Christiann immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much of chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing natiivities and deaths with equal lustre, nor omitting ceremonies of bravery, in the infamy of his nature."—pp. 28, 29.

The following brief citation will not unaptly conclude the series we have given, and sum up the interesting subject to which they all relate.

"Five languages secured not the epitaph of *Gordianus*; the man of God lives longer without a tomb than any by one, invisibly interred by angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias* without either tomb or burial, in an anomalous state of being, are the great examples of perpetuity, in their long and living memory, in strict account being still on this side death, and having a late part yet to act upon this stay of earth. If in the decreitory term of the world we shall not all die, but be changed, according to received translation; the last day will make but few graves; at least, quick resurrections will anticipate lasting sculptures; some graves will be opened before they be quite closed, and *Lazarus* be no wonder. When many that feared to die shall groan, that they can die but once, the dismal state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of mountains, not of monuments, and annihilation shall be courted."—p. 29.

Of the life of *Browne* few memorials are preserved of much interest, and as he was a diligent and extensive practitioner, and a close student in his leisure hours, it is not to be expected that much attention could now be excited by attempting his biography. It may be gratifying, however, to know,

upon the authority of his friend Whitefoot, that his end was not unworthy the man who so assuredly exults in Christian hopes. Whitefoot's words, relative to the close of his life, are these: "In his last sickness, wherein he continued about a week's time, enduring great pain of the cholick, besides a continual fever, with as much patience as hath been seen in any man, without any pretence of stoical apathy, animosity, or vanity, of not being concerned thereat, or suffering no impeachment of happiness. *Nihil agis dolor.* His patience was founded upon the Christian philosophy, and a sound faith of God's providence, and a meek and humble submission thereunto, which he expressed in few words; I visited him near his end, when he had not strength to hear or speak much; the last words which I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear: he had oft triumphed over the king of terrors in others, and give many repulses in the defence of patients; but when his overturn came, he submitted with a meek, rational, and religious courage."

Of his talents and learning some adequate idea may be formed from the extracts we have here presented, as well as from our former article upon the *Religio Medici* and *Christian Morals*. (*See Cong. Mag. for March 1822.*) Of his rare and splendid natural endowments none of his works afford such ample proof as the one now before us, and of his acquirements and learning no memorials remain so complete and decisive as those in the present tract. Though, among the men of exalted genius, he is entitled to a very high rank, yet he unfortunately lived at that period of our literary history, when the English language was fast sinking from its dignity and purity. Though his style is often elegant

and eloquent, and many of his combinations of phraseology are to be classed among the very happiest that our literature affords, yet these are counterbalanced by terrors of thought, sentiment, and diction which are often the indications indeed of true genius, but which destroy that certain confidence in the judgments of such men which we should delight to cherish, and make us cautious of holding them up as models for modern imitation.

In venturing to the very verge of lawful speculation, though Browne very rarely stumbles on the precipice, yet he sometimes looks down, turns giddy, and makes his more nervous readers tremble or shriek for his safety. In his earlier life he had read much on the side of infidelity, and though he fully embraced the Christian revelation, and frequently glories in its discoveries, yet we are not sure that either the force of his imagination, or the *ardentia verba*, or his fondness for speculation, can be allowed to plead an adequate apology on all occasions for his liberties, to use no stronger term, with some of the sacred verities of his own creed. But we tread softly over his ashes. We remember his own words: "He assumes the honourable style of a *Christian*, not because it is the religion of his country," but "having, in his riper years and conformed judgment, seen and examined all, he finds himself obliged, by the principles of GRACE, and the law of his own reason, to embrace no other name but this." His works, therefore, are to be read with caution as to the sentiment; and as to their style we can only say, in brief, that it has beauties of the highest kind, and affords instances of the most minute and exquisite grace, and surprises by the originality and force of its epithets, as well as by those complicated elegancies of figure and allusion, in which true genius de-

lights, but that its vices are neither few nor small. On these it is not our intention to dwell; having already surpassed the limits of this article, we must, for the present, dismiss the invidious topic, and close our observations, lest, after the splendid entertainment our author has afforded, some of our readers should think our own lamp burns rather dim. Indeed,

as all authors are supposed to write at midnight in caves, garrets, or cells, we deem it advisable to let our readers know, that "'tis time to close the five ports of knowledge; we are unwilling to spin out our waking thoughts into the phantasms of sleep, which often continueth precogitations, making cables of cob-webs, and wildernesses of groves."

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Profession is not Principle; or the name of Christian is not Christianity.
12mo. 3s. 6d.—Edinburgh, 1822.

WE have been exceedingly interested by this little book, notwithstanding some objections to its form and arrangement. It is principally in dialogue, but the style is about as different from that of actual conversation as can well be imagined. Independently of the want of that careless and idiomatic undress, which, within certain limits, is the most truly elegant attire of oral interchange of thought and feeling, there is such a perpetual recurrence of names—"My dear Conway"—"My dear Howard"—"Dearest Travers"—as is altogether unusual in actual life. Objections such as these, however, and some others which, if we were hypercritically inclined, we might make against a few insulated passages, fade away in comparison with the general worth of the book. We are sure that none can read in a right feeling without deriving profit from its contents; and we feel tempted to make the concession, that if all religious fictions were composed in the spirit of this series of dialogues, our objections to them would be disarmed of half their force. Without attempting a minute analysis of the story, we may state the general outline as follows. Mr. Howard, a man of large fortune and distinguished faculties, on his recovery from a dangerous indisposition is led to meditate deeply on divine things, and becomes decidedly pious. This

change excites, of course, astonishment and ridicule, and Conway, an intimate associate, residing for a time in a foreign country, hastens home full of anxiety respecting the soundness of his friend's intellects. In the course of their intercommunications, the leading points, both of theoretical and experimental religion, come under discussion, and Conway, instead of verifying the insanity of Howard, becomes satisfied that he is of sound mind, and is left, at the close of the volume, a sincere inquirer after divine truth. Incidentally to this, the author has introduced the narrative of the conversion and happy death of one of Mr. Howard's sons, for the purpose of illustrating the operation of religious conviction on minds of a different cast. The dying scene of Arthur Howard is interestingly written, and we shall insert it in this place.

"One night," says his father, "I thought him much worse, so did Travers, and we both sat up with him. He seemed to suffer great uneasiness, and was very restless, his breathing high, and quick, and oppressed; and though not asleep, he seemed almost unconscious of our presence. Travers sat near, watching every motion, and every expression of uneasiness that passed over his still beautiful countenance; and with the utmost tenderness arranging his pillows, or adjusting his uneasy bed. I sat on the other side, attempting the same; and we interchanged looks of grief or apprehension, or together raised our eyes to Heaven, for his presence to give that relief which our love sought in vain to do. At length he fell into an uneasy slumber,

which gradually became more peaceful, till at last he slept. This continued for about an hour. He then awoke, and observing who were with him, he looked earnestly first at Travers, then at me, and holding out a hand to each,

"My two dearest friends on earth!" said he.

"For a few moments he was much moved. Travers, too, was almost overpowered, but at last said, repeating Arthur's words,

"On earth! yes; but, even while with us, you love another Friend, with a love unlike—far, far above that love that you bear to us, a love which produces 'joy unspeakable, and full of glory.'"

"Arthur's countenance changed to an expression of calm joy, and looking earnestly at Travers,

"Yes, my most beloved Travers, my eyes must soon close on you, but to open on him whom, having not seen, I love,—with whom I long to be. At this moment faith so perceives his glory, as to make me willing to be absent from you, that I may be present with him. Willing! far more than willing,—I ardently long to depart, that I may be with him! And when the veil is withdrawn, when I shall really enter his presence, when I shall behold him!—"

"He could say no more, but his countenance expressed the rapture of the anticipation. In a little he said, 'I think the day begins to dawn.'

"Travers drew aside the window curtains. The sun was just rising. Arthur begged to be supported, so as to see it; he again held our hands.

"Let me feel you near me as long as I am here," he said. He looked earnestly at us again, then a long look at the sun and sky. "How I have loved that light!" Then, turning to us, "I shall soon see you in glory,—but that sun, shall it be quenched for ever? It matters not,—I go to the source of all light."

"He then begged Travers to read to him the 4th chapter of the 1st Epistle of John. While Travers read, he listened with an expression of heavenly composure. Before he had finished, however, he said,

"I do not hear you, Travers,—dear, dear Travers! My father!"

"He became quite faint, and we laid him down. He looked at us smiling, and said in a very low voice,

"This is death,—it has no sting; all is peace,—joy." Then looking up with an expression of rapture, and, as if he saw the approach of some one, he said, "Come, come!"

"His lips still moved, but we heard no more. After a few long breathings, he was at rest for ever."—pp. 281—284.

The character of Travers is well conceived, and his agency in the change of Arthur Howard's mind is managed with much skill.

On Protestant Nonconformity. By Josiah Conder. Second Edition. 12mo. 5s. 6d.—London: Holdsworth, 1822.

WE have great pleasure in announcing a reprint, in a cheap and abridged, though, in several respects, an improved form, of this temperate, judicious, and well-written defence of Protestant Dissent. The author, with exemplary candour, has pointed out certain defects in the former edition, and has taken considerable pains to render the present republication, as far as might be practicable in an abridgment, a corrected transcript of the original. The chapter on 'Laws in general' is omitted, since, in order to do justice to the subject itself, as well as to give fair scope to the writer's sentiments, it would have been necessary to re-write it on a larger scale. The substance of the argument is, however, retained.

Our readers are aware that the general division of the work is into four books—*Preliminary—On Church Government—On Rites and Services—On Ecclesiastical Establishments*. All these, especially the last, are most ably discussed, and by adhering, as far as was possible in so extended an inquiry, to general principles, with their specific illustrations, the writer has preserved himself and his readers from entanglement in a labyrinth of details without a clue to indicate their intelligible arrangement. As but few alterations have been made which affect the character of the work, and as, in a former article, we entered somewhat largely into a critical estimate of its value, we shall content ourselves, in this place, with giving it our warm and decided recommendation. Mr. Conder maintains a calm and moderate tone throughout; he never assumes the manner of the eager and violent disputant. He argues strongly, but liberally; he examines largely, and is candid in his conclusions, but he expresses himself with de-

cision when he has verified his results.

Such is a brief description of a work admirably suited to the purpose for which it was designed,—the defence and the enforcement of right principles on subjects connected with church government and religious liberty. We hope that in its present form it will obtain an extensive circulation, and we are satisfied that, into whatever hands it may fall, it cannot have any other than a salutary effect.

Some passages of the former edition, which touched on the subject of infant baptism, have been omitted in this, and, as the work now stands, it vindicates the principles of congregationalism on grounds entirely distinct from the peculiarities of sect.

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*The Fulness and Freeness of Spiritual Blessings, as they are revealed in the Gospel; and their Adaptation to the Wants and Miseries of Man, opened and illustrated. By J. Thornton.—London: Baynes, 1822.*

WE are always glad to meet Mr. Thornton with drawn pens, not in a controversial way, but to give currency, as far as our recommendation may avail, to works which, in all the instances that have come under our inspection, have appeared to us well calculated to promote the good of souls and the glory of God. Mr. T. is a spirited writer; his habits of composition and modes of argumentation are cast in a popular mould, and well adapted for general reading. For the young his writings and compilations are peculiarly suitable.

These remarks are especially applicable to the interesting little volume before us. We have read it with pleasure and edification, and though we cannot afford it much space, the little that we can find room to say, will be conscientiously commendatory. It contains five Chapters. 1. *The Wants and Miseries of Men, unacquainted with true Religion, and alienated from God.* 2. *The Variety, Plenitude, and Preciousness of the Spiritual Blessings provided in the Gospel.* 3. *The Suitableness of Gospel Invitations.* 4. *Motives to Compliance with those Invita-*

*tions.* 5. *Objections answered.* The following extract, taken at the opening of the book, will justify our favourable opinion of its general contents.

“Spiritual blessings reside in Christ, as their proper repository, and ‘from his fulness believers receive, and grace for grace.’ Nor is it possible for the affluence of the Divine Redeemer to be impaired and reduced. The richest earthly benefactor may, by continually giving, not only waste but eventually exhaust all his resources, and become poor. Joseph, who had, during the seven fruitful years, amassed the produce of an empire, and had it at his disposal, lived to see at last the granaries of Egypt empty. But though millions after millions, in successive ages, draw supplies of grace from Christ, his fulness remains the same. Giving cannot impoverish, nor withholding enrich him. The illustrations which we borrow from nature, singly and separately taken, are defective, and whenever blended and united, they are still inadequate to represent his fulness. The ocean is but a drop, the sun a transient spark, the vast firmament itself a span, a speck, a point, compared with the fulness of Christ. Whatever is called great in creatures, shrinks to littleness and insignificance if put in contrast with infinity. And yet we cannot speak intelligibly, without metaphors and allusions, which necessarily fall short of the subject. Our Redeemer bestows pardon, peace, comfort, and felicity, with a royal munificence; ‘for he is exalted a Prince and a Saviour, to give repentance and remission of sins to Israel.’ Miserable outcasts, vile apostates, daring and condemned rebels, are raised from the confines of hell to the blissful seats and songs of heaven! Who can ascertain the breadth and length, the depth and height of Christ, which passeth knowledge? Surely, gratitude and wonder ought to fill our minds, and force every dormant faculty to wake up and pour forth exulting strains of praise! Oh the unsearchable riches of Christ!”—pp. 44, 45.

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The Doctrines of Grace conducive to eminent Holiness. A Sermon delivered at New Salters' Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers and Churches. By John Boutet Innes. Printed at the request of the Ministers and Congregation. — Knight and Lacey.

THE circulation of single sermons is generally very limited. Seldom are they read beyond the circle of their

authors' friends; and many discourses of considerable merit are thrown aside on the shelf, neglected and almost forgotten. We regret this, and sincerely wish it were otherwise. Many rich discourses have claims to extensive and permanent record. The sermon before us may be justly classed among the truly excellent and useful; and those of our readers, who are desirous of forming clear and scriptural views of the doctrines of grace, will do well to give it an attentive and careful perusal. It is characterised by faithful and lucid statement; and the author's principles are well supported by appropriate appeals to the authority of the word of God. We have seldom seen a more able defence of the doctrines of grace in so small a compass.—We heartily wish it an extensive circulation, cordially recommend it to our readers, and trust it will prove a potent counteractive to the spread of antinomian delusion.

Musæ Biblicæ; or, the Poetry of the Bible. A selection of the most elegant Poetical Translations, Paraphrases, and Imitations of the

Sacred Scriptures. 12mo. 6s. — London: Arkley, 1819.

THE plan of this publication is exceedingly good, and considerable judgment has been manifested in its execution. Some of the finest poetical effusions in the English language are drawn from the great fountain of inspiration, and the editor of this collection has displayed much taste, and must have employed no little research in procuring and selecting his materials. The names of Milton, Montgomery, Logan, Parnell, Doddridge, Grahame, Cowper, and others of scarcely inferior name adorn the volume, and, altogether, the compiler has woven a delightful wreath of fresh and fragrant flowers of Paradise. Scripture has given the subjects, genius has adorned them with its own rich colouring, and their native attraction is increased by their judicious combination. We do not recollect any publication on a similar plan, and we are not acquainted with any collection more likely to be pleasing and profitable to the young. The volume is beautifully printed, and the vignette is a finished specimen of graphic reduction.

VARIETIES, LITERARY, SCIENTIFIC, &c.

GLEANINGS, (continued from page 50.)

"*Cardinal Pools answer to a Figure-finger.*—One that pretended skill in judicial Astrologic, came to Cardinal Poole, telling him that he had been calculating of his Nativity; the Cardinal asked him, What he meant by his nativity? The Astrologer answered, his Birth, under what Planet he was borne, and what Fortunes would befall him, which he said, he had gathered from the Starres, and Coelestiall houses; Tush, replied the Cardinall, I have been borne again since then."

"*A comfort for poor faithful Ministers.*—As Christ, and all his Apostles were poor, in respect of worldly goods; so for the most part, the most eminent Ministers of the Gospel have been men of meane conditions, as to worldly estates; Martin Luther had neither lands, nor houses, nor money to leave his Wife and Children when he dyed; Calvins Inventory (Library and all) came not to six score pound: Mr. Perkins died a very

poore man, Mr. Ainsworth (even while he wrote his excellent commentary upon the Pentateuch) had but nine-pence a week to live on; Mr Samuel Herne, when he dyed, left a Wife, and many small Children, without any meanes to maintain them, Mr. Dod, for many yeares together, had nothing to live on but providence."

"*The Service-booke and Ceremonies pleasing to Papists.*—When Queen Elizabeth came to the Crown, bloody Bonner Bishop of London was deposed, and clapt up in prison; a friend of his coming one day to visite him, he asked how the world went abroad, and what kinde of Service the Protestants used in Pauls, and other Churches; his friend told him, that they had the Masse still (meaning the Book of Common Prayer) and Organs, and Coaps, and Surplices, and the like; nay (said Bonner) if they taste of our Broth, I doubt not but ere long they will eate of our Beefe.

"*A right Counsellor rare to finde.*—Al-

phonsus King of Spaine comming very young to the Crowne, some advised that seven Counsellors might be joynd to govern with him, who should be men fearing God, lovers of Justice, free from filthy Lusts, and such as would not take bribes; to which Alphonsus replied; If you can finde out seven such men, nay, bring me but one so qualified, and I will not only admit him to governe with me, but shall willingly resigne the Kingdome it selfe to him.

"Of one that preached well, but lived ill.

—It was said of one that was an excellent Preacher, but a very bad liver, That when he was out of the Pulpit it was pitty he should ever goe into it; and when he was in the Pulpit it was pitty he should ever come out of it. And of another of the same kinde it was said; That they who did not know him, would thinke he were in good earnest, when they heard him preach."

"Affection marres judgement.—If the Faux of our Concupiscence give fire to the Gunpowder of our Appetite, 'twill Blow up the parliament-house of our Reason."

"Calvins sweet temper.—It was a good temper of Calvin, who (being told how Luther rayled on him) professed, that though Luther should call him Devill, yet he would still acknowledge him for an excellent Servant of God."

"Bishop Wren's insufferable insolency.—When Wren was Bishop of Norwich, and had put downe all after-noon Sermons on Lords dayes in his Diocese, it hapned that the Earles of Bedford and Doncaster, with three or four Lords more, were invited to the Baptizing of the Lord Brooks Childe, at Dallam, in Suffolke, which was to be in the after-noon on the Lords day; the Noblemen earnestly desired Master Ash (Household Chaplaine to the Lord Brooks) to preach, which through great importunity he did; this presently comming to the Bishops eares, he sends his Apparitor with a Citation for Master Ash to appear before him, with whom the Lord Brooks went along to the Bishop, whom they found sitting in state like a great Lord, or Demy Pope; they desired to know his Lordships pleasure, to which the Bishop answered; That his Chaplaine had openly affronted him in his Diocese, in daring to preach therein without his speciall License, and that on the Lords day after-noon, when he had expressly prohibited all Sermons within his Jurisdiction; telling Master Ash, that he would make him an example to all others; my Lord Brooks told the Bishop, That it was by the earnest entreaty of those Lords, and his owne command, that his Chaplaine then preached, and that he hoped there was no cause of offence in the matter; to which the Bishop

replied: That my Lord Brooks did very ill to offer to maintaine his Chaplaine in this, saying that no Lord in England should affront him in his Diocese in such a manner, if he did, his Majesty should know of it, and that he would make his Chaplaine an example. Hereupon he presently proceedeth against Master Ash in his owne Court with all violence, no mediation of Lords or friends could pacifie him, till at last the Earle of Doncaster told him, That he would complaine of him to the King, if he would not cease prosecuting Mr. Ash, since he preached by the Lord Brooks command, and at his, and other Lords entreaty; hereupon the Bishop leaving the Chaplaine, falls upon the Churchwardens, fines them forty shillings a man, injoynes them public Penance in the Church, to aske God and the Bishop forgiveness, and to confesse that their penance was just; O pride! O tyranny!"

Extract from the "Remains" of John Hales.—"Only our desire is, they would join with us in those prayers and holy ceremonies, which are common to them and us. And so accordingly, by singular discretion, was our service-book compiled by our forefathers, as containing nothing that might offend them (i. e. the Papists), as being almost merely a compendium of their own Breviary and Missal; so that they shall see nothing in our meetings, but that they shall see done in their own, though many things which are in theirs, here I grant they shall not find."

Worship of the Serpent.—"The serpent is a favourite divinity among some of the Negroes, especially the Whidahs. In the year 1697, a Hog, that had been teized for some time by one of these reptiles, killed and gobbled it up. The Marbutts, or Priests, went with their complaint in form to the King; and no one presuming to appear as council for defendant Hog, he was convicted of the sacrilege, and an order issued for a general massacre of all his species throughout the kingdom. A thousand chosen warriors, armed with cutlasses, began the bloody execution; and the whole race of swine had been extirpated from Whidah, if the King (who loved pork) had not put a stop to the carnage, by representing to the Marbutts, that they ought to rest satisfied with the vengeance they had already taken."—History of Jamaica.

Origin of Church Patronages.—In the year 542, a council held at Orleans ordered, that if any person desired to have a parish church erected on his estate, he should first be obliged to endow it, and to find an incumbent. Hence the origin of patronages.

Red Snow in New South Shetland.—

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Snow of a reddish tint was found in this region, as in the Arctic countries described by Captain Roos. It appears to owe its colour to some cryptogamic vegetable, probably of the same general nature as that described by Brown and Bauer, in their account of the red snow of the Arctic Highlands.—*Brewster's Journal*.

Earthquake at Inverary.—An earthquake was distinctly felt at Inverary, in the morning of the 22d October. Several persons in the town felt the shock, and others heard a sound like that of several carriages in motion. About 13 miles farther down Lochfine, some of the peasantry were much alarmed, at seeing their furniture violently shaken. The day was rainy and lowering; and about four o'clock, there was a loud and continued peal of thunder, with some vivid flashes of lightning.—*Ibid*.

Lithographic Paper.—M. Senefelder, the celebrated promoter of the Lithographic Art, has lately invented a kind of paper, or card, as a substitute for the Magnesian limestone usually employed. This card is covered on one or both faces with an argillo-calcareous mixture, which has the property of receiving the ink or crayon, in the same way that the stone does, and of undergoing the ordinary preparation, and furnishing impressions as neat and perfect as those obtained from designs traced on stone.—*Ibid*.

Queen Elizabeth's Thanksgiving.—Upon receipt of the news of her sister's death, and that she was proclaimed Queen, it is said that Elizabeth fell down on her knees, and, after a short silence, broke out with these words of the Psalmist, —*A Domino factum est istud et est mirabile in oculis nostris*; which words she afterwards took for her motto on some of her gold coin.

James 1st. a Calvinist and Episcopalian.—As to the religion of King James I. notwithstanding all his advances to the Pope and Papists, upon the account, first of the Spanish, and afterwards the French match, he was really Calvinist in most points but that of church government; witness some of his books and his zeal for the Synod of Dort. But as to his Episcopacy, he shewed so much learning and reading in his arguments for it at the conference at Hampton Court, that Archbishop Whitgift said, he was truly persuaded that the King spake by the Spirit of God.—*Welwood*, p. 21.

Heretical Faith.—When King James I. despatched Sir H. Wrotton to Venice, to inform Paul V. that he should assist the Venetians with all his forces; the Pope's Nuncio objected that King James was not a Catholic; upon which the Doge took him up briskly, and told him that the King of England believed in Jesus

Christ, but he did not know in whom some others believed.

Montrose's Invitation.—At the conclusion of a celebrated letter of the Marquess of Montrose to King Charles I. informing him of his victories over the rebels in Scotland, is this remarkable expression —“When I have conquered from Dan to Beersheba, as I doubt not I shall very quickly, I hope I may then have leave to say, as David's General did to his master—‘Come thou, lest this country be called by my name.’”

Providential Escape of Charles Second.—Charles II. being at Windsor, and drinking more liberally than usual, after the fatigue of riding, he retired to the next room, and wrapping himself up in his cloak, fell asleep upon a couch. He was but a little time come back to the company, when a servant belonging to one of them lay down upon the same couch in the King's cloak, and was found stabbed with a poniard.—*Welwood*, p. 141.

Character of Protestants.—In the reign of James II. when the Catholic religion was making inroads upon the establishment, such was the depravity of the Lord Chancellor, then Sir Alexander Fitton, that he did not scruple, on all occasions, and often upon the bench, to declare—That the Protestants were all rogues; and that among forty thousand of them, there was not one that was not a traitor, a rebel, and a villain.

A Fool's Punishment.—The following is the Order of Council against Archibald, the King's Fool, for affronting Archbishop Laud:—

“It is this day ordered by his Majesty, with the advice of the Board, that Archibald Armstrong, the King's Fool, for certain scandalous words of a high nature, spoken by him against the Lord Archbishop of Canterbury, his Grace, and proved to be uttered by him by two witnesses, shall have his coat pulled over his head, and be discharged of the King's service, and be banished the Court; for which the Lord Chamberlain of the King's Household is prayed and required to give order to be executed.” And immediately the same was put in execution.—*Rushworth*, vol. i. p. 471.

Cromwell's Conscience.—After the Reformation, Oliver Cromwell adhered some time to the church of England, very devoutly attending on the public service; but, at length, falling into the hands of the Puritans, he became a zealous friend to that party, frequently entertaining their ministers at his house. At this time, he is said to have been so scrupulously just, that having, some years before, won thirty pounds of one Mr. Calton, at play, he now paid it him back again, telling him, that he had got it by indirect and unlawful means, and that it would be a sin to keep it any longer.—*Harris's Life*, p. 3.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

DERBYSHIRE.

(Continued from page 53.)

ASHFORD.—*General Baptist.*—A General Baptist church was collected here during Cromwell's protectorate, of which the celebrated *Titus Oates* was a member. He presented to it several books, and among them Poole's Annotations, and Limboreh's Body of Divinity, which are still preserved. About the commencement of the eighteenth century, this church enjoyed the joint ministry of Mr. WHITE and Mr. MASON. Of the latter, although he survived his colleague, but few particulars are known. Mr. White was a man of eminent ability, piety, and zeal. He died October 17, 1727. After his decease, and that of Mr. Mason, the church which had flourished greatly in their life time, rapidly declined, till at length, and for several years, there was a complete interruption of the social intercourse of its different branches, which were spread over the neighbouring villages.

While the affairs of the church at Ashford were in this deplorable state, Mr. COTTON, pastor of the Baptist church in the Isle of Uxholme, visited the Peak, and collected together the scattered members of this church, to whom he preached several times, in a house at Monsal-dale. It also appears, that upon Mr. Cotton's representations of the condition of this church to two ministers, Messrs. JEFFERY and DOSSEY, of Gamston, a place distant 40 miles from Ashford, they were induced to pay a gratuitous monthly visit to this destitute church, which was at that time without a convenient place of worship, although possessed of a burying ground in Ashford Lane, and another at Blackwell. Messrs. Jeffery and Dossey purchased a piece of land adjoining the burying ground in Ashford Lane, where they erected a meeting-house nearly at their own expence, which was opened by Mr. Royce, in 1761. Being also anxious that the people should be regularly supplied with religious instruction, Mr. Jeffery added to these benefactions the gift of three acres of land, which he had purchased, and erected thereon a house for the accommodation of the minister. He likewise recommended to them to elect a

Mr. Fox, then a member of the church at Gamston, to be their minister. To this suggestion they assented, and chose Mr. Fox in 1761, who immediately came to reside among them, and continued at Ashford about five years, but with little apparent success; in consequence of which he returned to Gamston.

He was succeeded in the year 1766 by Mr. KELSEY, who laboured very unsuccessfully for about 12 years; when he returned to Kipton, leaving the Baptist church at Ashford, a second time in imminent danger of becoming extinct.

In this trying situation the church sought and obtained assistance from the new Baptist connection; of which, in 1782, it became an integral part. From this time its prospects began to improve, and in 1789, Mr. WILLIAM PICKERING, one of the sons of Mr. N. Pickering, of Castle Donnington, accepted an invitation to become the settled minister at Ashford. While Mr. Pickering continued to reside in this place, he preached at Bradwell, where a small meeting-house was erected in 1790. He also preached at Abney, Wardlaw, and other neighbouring villages. As it is common with many churches of this denomination, to defer the ordination of their ministers, until they have resided several years amongst them, Mr. Pickering was not ordained to the pastoral office, until April 6, 1794, upon which occasion the poverty of the church compelled them to solicit Mr. John Taylor alone to conduct the whole of the services. The church appeared to prosper for some time subsequent to Mr. Pickering's ordination, but a change afterwards took place, and the number of its members decreased; in consequence of which he removed to Ilkinston, in the year 1800.

After Mr. Pickering's removal, the church invited Mr. BRADBURY, one of their own members, to undertake the ministry among them, to which he assented; but pursuing a secular calling, it was soon found to be incompatible with the ministerial function, in consequence of which he discontinued the preaching at Abney, Bradwell, and Wardlaw; and the interests of religion at Ashford also declined. This led to a division in the church in 1811. The members at Abney and Bradwell form-

ing one church of nine members, and those at Ashford another of about twenty members. A transient revival was the consequence of this change; but it subsided in 1814; and Mr. Bradbury then declined the ministry. In this exigency, the church called another of their members to minister among them; but a decrease in the attendance on public worship is still visible.

BAKEWELL.—A new chapel was opened here by the Rev. Messrs. Scott, of Matlock, and Boden, of Sheffield, on the 15th of July, 1804.

BARROW-ON-TRENT.—From the pulpit of this parish was ejected Mr. DANIEL SHELMEKDINE, M.A., who was several times imprisoned, and suffered much for nonconformity. He afterwards preached at Derby, and some other places in the county, and died at Findren in October, 1699.

BELPAR.—In this populous and improving market town, which is situate eight miles north of Derby, and is said to contain more than 7000 inhabitants, there are three dissenting places of worship, belonging to the three denominations of *Presbyterians, Independents, and General Baptists.*

The *Presbyterian* congregation, which is now Unitarian in doctrine, probably owes its rise to the preaching of Mr. SAMUEL CHARLES, M.A. who was ejected from the neighbouring parish of Mickle-over, and, according to Calamy, (vol. ii. p. 183,) preached at this place. He suffered much as a nonconformist, especially at Hull, in Yorkshire, where he was brought before the magistrates, and by them committed to prison, at the instigation of the Earl of Plymouth, who was Governor of the town. The old meeting-house in Belpar, which is still standing, appears to have been erected in the year 1721; and the pulpit was at that time, and for many subsequent years, filled by different ministers from the neighbouring congregations. In 1740, galleries were added to the place, which rendered it capable of containing 250 hearers. It was about this time that the congregation abandoned their Orthodox creed for the Unitarian doctrine. In the year 1786, an opulent individual, named Strutt, erected, at his own expence, for this congregation, a new and very neat chapel, which would comfortably seat about 300 persons. Two side galleries, for the accommodation of a large Sunday school, composed of children who are employed at the cotton manufactory, have also been constructed at the sole cost of Mr. Strutt. The pulpit is at present occupied by the Rev. DAVID PETER DAVIES, formerly of Carmarthen, and the Rev. EVAN JONES, who divide their labours between this

congregation and four others in the adjacent villages.

The *Independent* congregation had its origin about 1788, when several persons from the neighbourhood of Belpar began to attend the preaching of the dissenting ministers at Derby and Matlock. Upon observing which, those ministers turned their attention to the moral and religious condition of the inhabitants of this town, and commenced an occasional ministry in the houses of their friends in this place. This practice continued till an opportunity presented itself of obtaining the old meeting-house at a yearly rent, which was opened for public worship in the beginning of 1789, and during the ensuing twelve months was supplied by different neighbouring ministers of the Independent denomination. The attention of the inhabitants of Belpar being thus excited, numbers crowded to the place of worship to hear the "new doctrine," and the cause of religion evidently prospered, so much so that the congregation became sensible of the importance of obtaining a resident minister to watch over their spiritual interests. At this time, hearing of the benevolent exertions of the late Thomas Wilson, Esq. of London, with a view to the propagation of the Gospel, they sought and obtained, through him, the assistance of a young man named RICE JONES, who had been educated for the ministry under the late Dr. Edward Williams, at Oswestry. This young minister was sent by Mr. Wilson to Belpar, in the autumn of 1789; he generously engaging to assist the people in supporting Mr. Jones for one year. On the 1st of January, 1790, a church of about twenty members was formed on the congregational plan at Belpar; and in the following summer, Mr. Jones was ordained to the pastoral office over it. His connection with this church was, however, but of short duration, for at the close of the same year he removed to Litchfield.

The infant society at Belpar, being thus left destitute, invited Mr. THOMAS RATCLIFFE GAWTHORNE, a member of the Independent church at Derby, who had lately been called to the work of the ministry, to visit them as a probationer. He commenced his labours at Belpar in December 1790, and after being with the people a year, received a unanimous request to become their pastor; but did not accept it till October 1794, when he was ordained over them by Messrs. Scott, of Matlock; Moody, of Warwick; Richards, of Derby, and others. A gradual increase in the numbers of the congregation under the ministry of Mr. Gawthorne, made the necessity of a larger place of worship very apparent in the year 1798, and zealous exertions were accordingly made.

by the congregation to obtain one. Having raised nearly £300. among themselves, they purchased about half an acre of freehold land, which they vested in trustees; and at length erected on it a plain substantial stone building, without galleries, which measured on the outside 42 feet each way. The total expence of this erection, was about £600. It was opened on the 3d July, 1799, by Messrs. Scott, of Mallock; Reece and Boden, of Sheffield; and Alliott, of Nottingham. Between this period and the year 1806, the congregation still increasing, it was judged necessary to erect galleries round three sides of the building, the whole expence of which was cheerfully borne by the congregation. In 1817, a still further enlargement of the meeting-house was found to be necessary, in consequence of which the end wall was taken down, and the building extended in length from 42 to 63 feet. Towards the expence of this enlargement, which amounted to £800. one of the deacons, since deceased, contributed £150. and the other subscriptions of the congregation amounted to £400. This meeting-house thus enlarged, was re-opened on the 12th May,

1818, by the Rev. James Bennett, of Rotherham; and the Rev. James Gouthorne, of Derby. The church now consists of about 170 members: and a Sunday school, containing 300 children, is supported by the congregation. There is a branch of this church which assembles at Hage; and two other small congregations, dependent upon it, meet at Kirk-ireton and Turnditch.

The General Baptist Church in this place, is a branch of one of the same denomination at Duffield, a village four miles south of Belpar, and is connected with it in the labours of its minister and management of its concerns. The Baptist meeting-house in Belpar has been recently erected, and measures 42 feet by 36 feet, having a gallery opposite to the pulpit six seats deep. It was opened on the 2d of May, 1819, by the Rev. Messrs. Filkin, of Kegworth, and Prestox, of Milbourne. The Rev. RICHARD INGHAM is the present pastor. He came to reside at Duffield in August 1812, where he was ordained to the pastoral office in June 1817, and now resides at Belpar.

(To be continued.)

II. MISCELLANEOUS.

IN our last number, we intimated the purpose of forming a new "SOCIETY FOR THE ASSISTANCE OF EVANGELICAL DISSENTING MINISTERS, WHOSE INCOMES ARE INADEQUATE TO THEIR SUPPORT." We have now the pleasure to mention the establishment of the Institution, at a public meeting, held at the King's Head, Poultry, on Tuesday, January 14th. The meeting was both numerous and respectable: in addition to several ministers of the town and country, many of the principal members of dissenting congregations in London and its neighbourhood, were present.

William Alers Hankey, Esq. was called to the chair. The meeting was addressed by the Chairman; by the Rev. John Clayton—T. Jackson—J. Yockney—T. P. Bull—S. Blackburn—H. Lacey—E. A. Dunn, and W. Henry; also by J. B. Wilson—R. Steven—J. Wilks—J. Procter—and R. H. Marten, Esq.

The following is a brief abstract of the regulations that were determined on.

Ministers assisted by this Society, must be of unexceptionable character, maintaining the sentiments of the Assembly's Catechism, in faith and practice, and whose income, from every source, does not exceed the following limits.

Unmarried ministers, £40. per annum.

Married ministers, having no children, £60. per annum.

Married ministers, with less than two children, £70.—Less than four children, £80.

The widow or family of a minister are eligible to be assisted once after his decease; and in extraordinary cases ministers of somewhat higher incomes may be assisted.

Subscribers of one guinea annually, are members of the Society; and of ten guineas at one time, members for life.

Subscribers of five guineas annually, are governors; and of fifty pounds, governors for life.

The Committee consists of twelve ministers and twelve laymen.

Ministers who collect not less than ten guineas, and Secretaries of County and District Associations contributing twenty pounds, are members during the period of such contributions.

The annual meeting is to be held the third Wednesday in April.

Joseph Procter, Esq. is appointed Treasurer; the Rev. H. Lacey, Rev. J. Leifchild, and Rev. J. Yockney, the Secretaries.—The Committee consists of the following ministers and gentlemen—

Rev. H. F. Burder, John Clayton, jun. George Collison, William Eccles, John Hyatt, John Innes, Thomas Jackson, Thomas Lewis, John Morison, Benjamin Rayson, James Stratten, and John

Townsend; Henry Ashley, Esq. William Bateman, Esq. Joseph Bunnell, Esq. Joseph Cecil, Esq. Samuel Davenport, Esq. John Dyer, Esq. Thomas Gribble, Esq. Joseph Oldham, Esq. Frederick Smith, Esq. Robert Steven, Esq. Thomas Walker, Esq. and Thomas Wilson, Esq.

A subscription has commenced in a liberal and promising manner: the religious public, however, will perceive that nothing short of a large and permanent fund, will enable the Committee to carry the benevolent purposes of the Institution into effect.

Communications may be addressed to the Treasurer, No. 125, Fleet Street, or the Secretaries, at Messrs. Knight and Lacey's, No. 24, Paternoster Row.

Port of London Society.—A general public meeting of this Society will be held at the King's Concert Room, Haymarket, on Thursday, the 13th of February, when William Wilberforce, Esq. M.P. will take the chair at twelve o'clock precisely. The Committee will then have the pleasure of presenting an interesting report of the extension of religious knowledge among seamen, and of satisfactorily proving, that while this useful but too long neglected class of our fellow-countrymen are aiding the commercial concerns of their native isle, they, at the same time, are partaking of its privileges, and, on the mighty waters, are joining with us, as the Sabbaths return, in the worship of Him whom winds, and storms, and seas obey.

J. HOOPER, }
W. COOKE, } Secretaries.
T. THOMPSON, }

Commercial Sale Rooms.

Irish Tract Society.—We rejoice to find that the "Religious Tract and Book Society for Ireland" is acquiring increased approbation and support. The Irish are deluged with mischievous trash, by interested and unprincipled traffickers, and it is of the very greatest importance that their injurious effects should be counteracted by the substitution of wholesome materials for mental occupation. "The Impartial History of Ireland," "A Treatise of the Scapular," "The Irish Rogues and Rapparees," are some of the absurd and pernicious works which form the popular literature of the Irish, and it is to the disgrace of the Romish clergy, that their influence is not effectually employed to instil higher tastes and principles into the minds of those over whom they hold and exercise a despotic sway. The Society, of which we have just quoted the title, has been formed for the purpose of supplanting, by the sale, and by the gratuitous

donation of suitable books and tracts, those injurious publications which have so long and so fatally vitiated the public mind. We have before us the First Annual Report of the Glasgow Auxiliary Society, which is liberally contributing to the funds of the Parent Institution, and appealing strongly to the public feeling in behalf of the benighted and miserable inhabitants of Ireland.

Glasgow Auxiliary Highland School Society.—We have read with much pleasure the Fifth Annual Report of "The Glasgow Youth's Auxiliary Society for the Support of Schools in the Highlands and Islands of Scotland." The object of the Parent Association is of the highest importance, and the plan is at once effective and economical. By a system of "Ambulatory Schools," the blessings of education, on religious principles, are extensively communicated, and it is calculated that seventy-five of these "circulating" media of instruction, "will a power equivalent to 377 stationary schools." The letters of the examining ministers give abundant testimony to the efficiency of the system. During the year ending May, 1822, £185, after discharging all incidental expenses, were remitted by this Juvenile Auxiliary for the purposes of the Institution.

Glasgow Missionary Society.—The Report of the Glasgow Missionary Society for 1822, is brief, but exceedingly interesting. It was formed in February, 1796, but various calamitous circumstances occurred to prevent the Association from following up its original plans, and for some time it acted as an auxiliary to other Institutions of the same kind. Recently, however, it has sent out Missionaries to Southern Africa, one of whom, Mr. Thomson, is under the direct patronage of Government. The other, Mr. Bennie, is actively engaged in the work among the natives of Caffraia, and his communications display zeal and intelligence. We add an extract from the Appendix to this Report, containing an important fact, which will be new to some of our readers.

"It was, it seems, the opinion of some, that the language of the Caffres contained no name for the Supreme Being. Mr. Bennie also thought so, until after being some months among them; the contrary was ascertained in a manner the most satisfactory. It has been said, that the Caffres have no name for God, and indeed, until the other day, I thought so myself. But having rode to a distant Kraal, with our interpreter, to speak to the people, and addressing my-

self to the chief, I asked him who made the sun, moon, and stars? He at once said, Ruthlanga; and yesterday, in visiting another Kraal, I made use of the term, instead of Utikla, the Hottentot term, and they seemed all to know it. I have mentioned the word to several of our own people, who say that it is the Caffre name for the Great Being who made all good things. 'This word,' he adds, 'seems to be derived from the name of the sun which is *langa*.'

Travellers among barbarous nations, ignorant of their language, are too apt to hazard peremptory assertions on the result of hasty inquiry and imperfect knowledge; Missionaries have better information, and we have obtained from them elucidations which we might in vain have looked for to any other quarter.

Continental Society.—The tenth number of "Extracts of Correspondence of the Continental Society" shows that much good is in progress from the zealous efforts of its Missionaries. From Flanders, the south of France, the banks of the Rhine, and other places. Some interesting details occur respecting the excellent Gossner, who has been compelled, by persecution, to take refuge in Russia, and the following particulars relating to the celebrated Madame Krudener, may be acceptable to our readers.

"I do not know whether you are already acquainted, that Madame de K. has been ordered out of Petersburg, by the Emperor, with an injunction not to appear there again. It is a long time since I left off visiting her, as she wished to lead me away from Gossner, because he is not considered a faithful Catholic: she would have had me bow before the image of the Virgin, of St. Joseph, of St. Benedict, &c. &c. and since that time I never went to see her. Besides, Gossner tells me, that she is much incensed against him; and, as Gossner's enemies are suspicious of me, and I saw that that poor woman is a complete idolater, my determination was soon taken. At last, on account of her prophecies against the Emperor, and against Russia, she has brought an order of exile upon herself, and she may think herself well off, that it is not to Siberia. Baron B. (her son-in-law) is obliged to send in his resignation, not to be turned out of office.

"Yesterday, the 18th of April, after the sermon, I went to see G— with my husband; he told us that the extravagancies of the Baroness of K—, have cast a reproach on all Evangelical meet-

ings, and that some are conspiring to have this worthy apostle removed. He knows not where he will go."

Earthquake in Syria.—Our readers are in possession, from the public papers, of the details of the awful visitation which has laid waste the Pashalik of Aleppo. The large and well-built city of that name, Antioch, where the disciples were first called Christians, Latachia, Scanderoon, with "every village and every detached cottage" in the government of Aleppo, and "some towns in the adjoining oases," on the 13th of August last, "in ten or twelve seconds" were utterly ruined by an earthquake. "Twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded." We shall probably recur to this affecting subject, but in the mean time, we are happy to announce that a subscription has been opened at the different London Bankers, in behalf of the sufferers. One thousand pounds have already been remitted, and we trust that our countrymen will, on this pressing occasion, maintain their high character for liberality.

Baptist Mission.—Mr. Ward writes from Serampore, that the building of the College has been considerably advanced, and that it "forms one of the finest modern pieces of architecture in India." The different translations are considerably advanced, and the whole Bible, in Sungskrit, is completed, in 5 vols. 8vo. An encouraging letter has been received from Mr. Chater, dated Colombo, Feb. 6, 1822.

Dissenters' Marriages.—We learn that an application is intended to be made to Parliament, for an Act to allow Dissenters to solemnize their own marriages, in places licensed for the purpose. The draught of the proposed Bill is printed, and seems to have been carefully framed, with a view to the interests of all parties.

The Rev. George Payne, A.M. of Edinburgh, has accepted the Theological and Resident Tutorship in the Blackburn Academy, vacant by the removal of the Rev. Joseph Fletcher, A.M. to Stepney.

On the 25th of January, died, in the 75th year of his age, the Rev. JOHN WINTER, thirty-eight years Pastor of the Independent Church at Newbury, Bucks, greatly respected, beloved, and lamented.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

J. M. Duncan, A. B. of the University Press, Glasgow, Author of "A Sabbath among the Tuscarora Indians," is preparing for publication an Account of Travels through part of the United States and Canada, in 1818 and 1819.

A Volume of Discourses by Ministers belonging to the Congregational Churches in Scotland. Fine paper, £1. 1s.—Common, 7s. 6d.

Mr. Greville Ewing, of Glasgow, is preparing for the press, An Essay on Baptism; being an Inquiry into the Meaning, the Form, and the Extent of the Administration of that Ordinance. In one volume.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By the Rev. G. S. Faber. In two vols. 8vo.

Practical Christianity, illustrated by Biblical Examples, also by Reflections on some of the principal parts of the Holy Scriptures. By Mrs. Sheriffe.

Sacred Fugitives, in Prose and Verse. By E. Dermer. 18mo.

Bible History; including the March of Israel from Egypt to the Borders of the Promised Land. Revised and enlarged by Mrs. Sherwood.

Sincerity; a Tale. By the Author of *Rachael*. 1 vol. 12mo.

The Theory and Practice of Music, professionally analysed, for the use of the Instructor, the Amateur, and the Student. By J. Nathan.

A Voyage to Greenland, with an Account of the Discoveries on the East Coast of West Greenland, in the Summer of 1822. By W. Scoresby, Jun. F.R.S.E. With maps and plates. 8vo.

Letters, Literary and Political, on Poland; comprising Observations on Russia, and other Slavonian Nations and Tribes. 8vo.

WORKS RECENTLY PUBLISHED.

Journal of a Tour from Astrachan to Karass, containing remarks on the general appearance of the Country, Manners of the Inhabitants, &c. with the substance of many conversations with Effendis, Molias, and other Mahomedans, on the Questions at issue between them and Christians. By the Rev. Wm. Glen, Missionary, Astrachan. 12mo. price 4s. boards.

The Village Church Yard. By the Author of the "Retrospect." 2 vols. 18mo. half bound, 4s.

The Triumphs of Truth; or, Facts, displaying the Value and Power of the Word of God. By the Author of "A Word for the Heathen." 18mo. boards, 1s. 6d.

Swiss Tracts, in one vol. By the Rev. C. Malan, of Geneva. Fourth Edition. 18mo. boards, 1s. 6d.

Ditto in French. 18mo. boards, 2s. Macneil; or, the Scottish Orphans: a Story. 12mo. 4s. 6d.

A New Edition of Jennings's Jewish Antiquities. In 2 vols. 8vo. 18s.

A Mother's Portrait, sketched soon after her Decease for the Study of her Children. By their surviving Parent. 1 vol. 12mo. 4s. 6d.

Anecdotes, Biographical Sketches, and Memoirs; collected by Lætitia Matilda Hawkins vol. 1. 9s. boards.

Schleusneri Lexicon Veteris Testamenti. 3 vols. 8vo. £4. 4s.

The Works of Dr. John Owen. New Edition. vol. 2. 12s.

An Inquiry into the Nature and Extent of the Inspiration of the Apostles, and other Writers of the New Testament. By the late Rev. W. Parry, of Wymondley. Second Edition. 12mo. 3s.

A New Edition of the Church Member's Guide. By J. A. James. 12mo. 6s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from the Rev. J. Morrison—W. Harris—G. Redford—J. Turnbull—J. Thoratton—S. Sleigh—A. Rattray.

Also from Vigil—Josephus—James—D. A. Borrenstein—Allan—Iaxo/oc—James Burn—J. Hornsby—Epsilon—J. Woodford.

The letter of Iaxo/oc has been handed to the Reviewer.

The Rev. J. Morrison's letter did not reach us until our Original Department was completed; it will appear in our next; but we regret, on several accounts, the impossibility of inserting it in our present number.

The Rev. A. Rattray's communication has been forwarded to the gentleman who conducts the Statistical Department.